

CATECHISM OF THE BIBLE.

THE PENTATEUCH, OR FIVE BOOKS OF MOSES.

BY
MAJOR E. D. TOWNSEND.

"From a child thou hast known the holy Scriptures, which are able
to make thee wise unto salvation through faith which is in Christ Je-
sus."—2 *Tim.* iii. 15.

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David
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P R E F A C E.

THE aim of this Catechism is, in some degree, however imperfect, by bringing texts appositely together, to exhibit that unity of the different parts of the Holy Scriptures which is their "internal evidence" of truth; to illustrate the Church Catechism by teaching it in connection with passages upon which it is formed; to show the beautiful conformity of the Protestant Episcopal Church service with Scripture language and doctrine; and to set forth the analogy of that Church both to the Jewish Church and to the Heavenly Jerusalem, which is possessed by Her alone, and which seems to indicate Her to be the connecting link between the two, and to be the "Pillar and ground of the Truth."

The exact language of Scripture is used whenever it is possible without making the answers too long; for it is the most sublime and the simplest that can be devised.

The first part of each lesson is designed for the younger children ; and, if too long, may be divided.

The second part is for older children and Bible classes, and should be learned in conjunction with the first part.

The remarks are intended to indicate to teachers the connection and practical application of the lessons. Experienced teachers will readily adapt their instructions to the capacities of their classes, and, if desirable, enlarge on the hints given in the remarks. It will generally be advisable to let the classes read aloud, before reciting, the chapters, or portions of them, forming the subject of the lessons.

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CATECHISM OF THE BIBLE.

INTRODUCTORY LESSON.

*The Bible—Obligation to study—Inspired and true—
Use of.*

1. What does the word Bible mean?

It is named from the Greek word *biblos*, which means *book*.

2. What other name is given to the Bible?

The Holy Scriptures. *2 Tim.* iii. 15.

3. What are the two principal divisions of the Bible?

The Old Testament and the New Testament.

4. How many books are there in the Old Testament?

Thirty-nine.

5. How many in the New Testament?

Twenty-seven.

6. Where are we commanded to study the Bible?

In many places. Our Saviour saith: Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. *John* v. 39.

7. How, and for what purpose, were the Holy Scriptures given us?

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for

instruction in righteousness: that the man of God may be perfect, thoroughly furnished [*or thoroughly perfected*] unto all good works. *2 Tim.* iii. 16, 17.

8. Who wrote them?

Holy men of God spake as they were moved by the Holy Ghost. *2 Pet.* i. 21.

9. Why must we believe in them?

Because it is written: God is true. *2 Cor.* i. 18.—Every word of God is pure. *Prov.* xxx. 5.—And, Thy word is truth. *John* xvii. 17.

10. Why is it not safe to reject them?

Because our Saviour saith: He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. *John* xii. 48.

11. Must we receive all of them?

Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the LORD your God which I command you. *Deut.* iv. 2.

12. What is the advantage of knowing them?

From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. *2 Tim.* iii. 15.

13. What else?

For the LORD giveth wisdom; out of his mouth cometh knowledge and understanding. *Prov.* ii. 6.

14. What else?

Length of days, and long life and peace shall they add to thee. *Prov.* iii. 2.

15. What must we do besides knowing them?

Be ye doers of the word, and not hearers only, deceiving your own selves. *James* i. 22.

16. How does the Psalmist teach us to pray when we are studying the Scriptures?

Teach me thy statutes. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works. *Ps. cxix. 26, 27.*

17. How does the Church teach us to pray concerning them?

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Collect for 2d Sunday in Advent.*

REMARKS.—Daily experience shows that to be really happy, people must be good. All that makes a person good is taught in the Bible. The most positive promises are also recorded there, that God will richly reward those who keep His commandments, and severely punish those who do not. This has always proved true, because God is true. Now, of course, everybody wishes to be happy; yet the greater part of people in the world choose to take their own way, instead of God's; and this in spite of the warnings and examples they constantly see around them. This happens because they do not study their Bibles properly. Let us avoid their mistake. Let us read, mark, learn, and inwardly digest the holy Scriptures. Let us try hard to do every duty they inculcate, without stopping to ask why we must do so, but faithfully trusting that God will reward us for our obedience as He did Abraham for his. Then, in this world we shall certainly prosper; and in the world to come, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. (*1 Cor. ii. 9.*)

LESSON I.—PART I.—*Gen.* ch. i., ii.

The Creation—The Sabbath—The Holy Trinity—Man's duty to labour.

1. Which is the first book of the Old Testament?

Genesis.

2. Who wrote it?

Moses.

3. What does Genesis mean?

Creation, or generation.

4. Of what does Moses give an account in this book?

Of the creation of the world, and of man.

5. Who created the world?

In the beginning God created the heaven and the earth. *Gen.* i. 1.

6. In the beginning of what?

In the beginning of time.

7. What were the shape and condition of the world about 4000 years before our Saviour was born of the Virgin Mary?

The earth was without form and void, and darkness was upon the face of the deep. *Gen.* i. 2.

8. What brought it into form?

And the Spirit of God moved upon the face of the waters. *Gen.* i. 2.

9. How was light produced?

God said, Let there be light: and there was light. *Gen.* i. 3.

10. What did God call the light?

God called the light Day, and the darkness He called Night. *Gen.* i. 5.

11. Which day was this?

And the evening and the morning were the first day.
Gen. i. 5.

12. What did God make the second day?

The firmament, which He called Heaven. *Gen. i. 8.*

13. What did God do the third day?

He gathered the waters together, so that the dry land appeared. *Gen. i. 9.*

14. What did He call the dry land and the waters?

God called the dry land Earth, and the gathering together of the waters called He Seas. *Gen. i. 10.*

15. What else did God do the third day?

He commanded the earth to bring forth grass, and herb yielding seed, and the fruit-tree yielding fruit whose seed is in itself. And it was so. *Gen. i. 11.*

16. What did God do the fourth day?

He made lights to be for signs and for seasons, and for days, and years. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. *Gen. i. 16.*

17. What did God create the fifth day?

And God created great whales, and every living creature that moveth, which the waters brought forth: and every winged fowl. *Gen. i. 21.*

18. What did God make the sixth day?

God made the beast of the earth, and cattle, and every thing that creepeth upon the earth. *Gen. i. 25.*

19. What else did He create the sixth day?

God created man, in His own image, in the image of God created He him; male and female created He them. *Gen. i. 27.*

20. What did God say when He created man?

And God said, Let us make man in our image, after our likeness. *Gen. i. 26.*

21. Of what was man formed?

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. *Gen. ii. 7.*

22. Was every thing that God had made, good?

And God saw every thing that He had made, and, behold, it was very good. *Gen. i. 31.*

23. What did God do on the seventh day?

On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it. *Gen. ii. 2, 3.*

24. What is the fourth commandment?

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day and hallowed it. *Catechism.*

LESSON I.—PART II.

1. Who is the SPIRIT of God, which moved upon the face of the waters, and made man a living soul by breathing the breath of life into his nostrils?

The Third person of the Holy Trinity: the Holy Ghost.

2. What other texts of Scripture indicate that the Holy Spirit was engaged in the Creation?

By the word of the LORD were the heavens made: and all the host of them by the breath of His mouth.

• *Ps.* xxxiii. 6.

By His Spirit He hath garnished the heavens. *Job* xxvi. 13.

Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth. *Ps.* civ. 30.

3. Is there an intimation of a plurality of persons in one God, in Genesis i. 26, 27?

Yes. Let *us* make man in *our* image. God created man in *His* own image.

4. How is the word, translated God, used in the original language?

It is in the plural number, but is always put before a verb in the singular.

5. Has God anywhere signified that it is man's duty to work?

In the fourth commandment He hath said, Six days shalt thou [or thou shalt] labour and do all thy work. And in the first chapter of Genesis He hath Himself set the example.

6. How have men practically kept this example in view?

By continuing the division of time into *weeks* of seven days, although this division is not dependent on the lights which are for signs and for seasons, and for days, and years.

7. If man was created in the image of God, and became a living soul by the breath of God, what must have been his original state?

He must have been created sinless.

REMARKS.—How awful a thing it is that men can sin against God! Think what a Being He must be to create this world, and the sun, and the moon, the stars which we can see, besides myriads of others which we cannot see. He has made them to revolve through the heavens at a fearful rate, and yet they move so softly that we cannot perceive the motion. How does it happen that they do not fall from their places? Because they are upheld by His powerful arm. How wonderful it is that He should even have created this earth, and covered it with grass, and trees, and beasts, and birds, and men! And yet so perfectly does He know every thing that is going on here, that not even a sparrow can fall to the ground without Him. (*Matt. x. 29.*) The grass still continues to grow and to bear seed after its kind; the fruit-trees still produce fruit with the seed within it; the whales and fowls still multiply and replenish the earth, as God commanded at their creation. But man has disobeyed, and with sin has brought sorrow into the world. It is a fearful thing to fall into the hands of the living God. (*Heb. x. 31.*) For our God is a consuming fire. (*Heb. xii. 29.*) Let us hasten to avoid His wrath, and pray in the Psalmist's words, Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. (*Psa. li. 10, 11, 12.*) Let us shun idle habits, and learn and labour truly to get our own living, and do our duty in that state of life unto which it shall please God to call us. (*Catechism.*)



THE RIVER OF PARADISE.

LESSON II.—PART I.—*Gen.* ch. ii., iii.

Adam and Eve in Paradise—The Fall of Man—The Saviour promised—The Gospel—The Church—The Holy Trinity—Resist the Devil.

1. Where did God put the man whom He had formed?
And the LORD God planted a garden eastward in Eden; and there He put the man whom He had formed.
Gen. ii. 8.

2. What trees did God make to grow in the midst of the garden?

The tree of life, and the tree of knowledge of good and evil. *Gen.* ii. 9.

3. How was the garden watered?

A river went out of Eden to water the garden; and

from thence it was parted, and became into four heads.

Gen. ii. 10.

4. For what did God put man in the garden?

To dress it, and to keep it. *Gen. ii. 15.*

5. What was the name of the man?

Adam.

6. Of what might he eat?

Of every tree of the garden. *Gen. ii. 16.*

7. Of what did God command him not to eat?

Of the tree of the knowledge of good and evil. *Gen. ii. 17.*

8. How should he be punished if he did eat of that tree?

He should surely die. *Gen. ii. 17.*

9. Whom did God give to Adam for an help meet for him?

The woman. *Gen. ii. 22.*

10. How did God make the woman?

The LORD God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof. And the rib which the LORD God had taken from man, made He a woman, and brought her unto the man. *Gen. ii. 21, 22.*

11. What did Adam say of the woman?

This is now bone of my bones, and flesh of my flesh. *Gen. ii. 23.*

12. What did Adam call his wife's name?

Eve. *Gen. iii. 20.*

13. Did Adam and Eve disobey God, and eat fruit of the forbidden tree?

The woman took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. *Gen. iii. 6.*

14. Who tempted Eve to eat?

The serpent, who was more subtle than any beast of the field. *Gen.* iii. 1.

15. How did he tempt her?

By telling her that they should not die, but be as gods, knowing good and evil. *Gen.* iii. 4, 5.

16. Who was it that really tempted Eve?

The great dragon; that old serpent, called the Devil, and Satan, which deceiveth the whole world. *Rev.* xii. 9.

17. What did Adam say when God asked him if he had eaten of the fruit of the forbidden tree?

The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat. *Gen.* iii. 12.

18. What did the woman say?

The serpent beguiled me, and I did eat. *Gen.* iii. 13.

19. What sentence did God pronounce on the serpent for this?

Thou art cursed above all cattle and beasts; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. *Gen.* iii. 14.

20. Who should bruise his head?

The seed of the woman. *Gen.* iii. 15.

21. Who is meant by the seed of the woman?

Our Saviour.

22. What punishment did God give the woman?

I will greatly multiply thy sorrow and thy conception: and thy husband shall rule over thee. *Gen.* iii. 16.

23. What was Adam's punishment?

The ground was cursed for his sake, and was to bring forth thorns and thistles. *Gen.* iii. 17, 18.

24. How did God say he should earn his bread?

In the sweat of thy face shalt thou eat bread. That is, by very hard labour. *Gen.* iii. 19.

25. Did God permit man to remain in the garden of Eden?

The LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. *Gen. iii. 23.*

26. Why is it said—from whence he was taken?

Because man was formed of the dust of the ground. *Gen. ii. 7.*

LESSON II.—PART II.

1. What river did the Angel show St. John?

And he showed me a pure River of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. *Rev. xxii. 1.*

2. What was in the midst of the street of it, and on either side of the river?

The Tree of life. *Rev. xxii. 2.*

3. Where does St. John say the Tree of life is?

In the midst of the Paradise of God. *Rev. ii. 7.*

4. How does Christ cleanse the Church?

Christ also loved the Church, and gave Himself for it; that He might sanctify it with the washing of water by the Word. *Eph. v. 25, 26.*

5. Where is the Gospel of Christ promulgated?

In the four books of the New Testament, called *The Gospel according to St. Matthew, St. Mark, St. Luke, and St. John.*

6. Where do the Prophets say the people shall go in the last days to learn the Word of the LORD?

Come ye, and let us go up to the mountain of the LORD, and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the

law, and the word of the LORD from Jerusalem. *Isa.* ii. 2, 3; *Micah* iv. 1, 2.

7. What does St. John say of those which came out of great tribulation, and have washed their robes in the blood of the Lamb?

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters. *Rev.* vii. 13-17.

8. What was the state of Adam and Eve in the garden before their disobedience?

They were innocent and happy; having only light labour to do in dressing and keeping the garden.

9. How could Eve have resisted Satan's temptation to eat the forbidden fruit?

By refusing to listen to him, when she found he was trying to persuade her to disobey God.

10. What excuse did she expect would shield her, if accused of disobedience?

The serpent beguiled me.

11. What was Adam's excuse?

He not only tried to throw the blame on Eve, but also on God, as if God had led him to commit sin by giving him the woman.

12. Does God ever tempt any man?

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man. *James* i. 13.

13. What does Isaiah prophesy concerning the seed of the woman, who is to bruise the serpent's head?

Behold, a Virgin shall conceive, and bear a Son, and shall call his name Immanuel; God with us. *Is.* vii. 14.

14. How many years was this prophecy made before it was fulfilled?

Seven hundred and fifty-eight years.

15. Where is its fulfilment described?

In the first chapter of St. Matthew.

16. Did our Saviour ever say that Moses wrote of Him?

He said, For had ye believed Moses, ye would have believed me; for he wrote of me. *John* v. 46.

17. What was the consequence of Adam's sin?

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. *Rom.* v. 12.

18. How did the seed of the woman remedy this?

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. *1 Cor.* xv. 21, 22.

19. Is it anywhere said that our Saviour made all things?

The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. *John* i. 2, 3.

20. Is he anywhere said to have created all things?

Who is the image of the invisible God, the first-born of every creature. For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him. *Col.* i. 15, 16.

21. How many Gods are there?

God spake these words, saying, Thou shalt have none other gods but me. *Catechism.*

22. How many persons are there in one God?

God the Father, who hath made me and all the world.
 God the Son, who hath redeemed me and all mankind.
 God the Holy Ghost, who sanctifieth me, and all the
 people of God. *Catechism.*

23. What is said of the man and his wife in *Genesis* ii.
 24?

Therefore shall a man leave his father and his mother,
 and shall cleave unto his wife: and they shall be one
 flesh.

24. What does our Saviour say about them?

But from the beginning of the creation God made them
 male and female. For this cause shall a man leave his
 father and mother, and cleave to his wife; and they
 twain shall be one flesh. *Mark* x. 6-8.

25. What does St. Paul say?

For this cause shall a man leave his father and mother,
 and shall be joined unto his wife, and they two shall be
 one flesh. *Eph.* v. 31.

26. To what does St. Paul say he refers here?

This is a great mystery: but I speak concerning Christ
 and the Church. *Eph.* v. 33.

27. Does St. Paul draw a parallel between Christ and
 the Church, and a man and his wife?

For the husband is the head of the wife, even as Christ
 is the head of the Church. Husbands love your wives,
 even as Christ also loved the Church. For no man ever
 yet hated his own flesh; but nourisheth and cherisheth
 it, even as the LORD the Church: for we are members of
 His body, of His flesh, and of His bones. *Eph.* v. 23, 25,
 29, 30.

28. How is the Church spoken of in the Revelation of
 St. John?

As the bride, the Lamb's wife. *Rev.* xxi. 9.

29. What did your sponsors for you at your baptism?

They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; secondly, that I should believe all the articles of the Christian Faith; and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life. *Catechism.*

30. What do you mean by renouncing the devil and his works?

Resisting him when he tempts me to sin as he did Eve, and Adam through her.

31. Rehearse the articles of thy belief.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hell; the third day He rose from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

REMARKS.—Adam and Eve had every thing they really needed, and were happy so long as they were content with what they had. They may have known there was such a thing as evil, but they did not know what it was. Satan came and insinuated to the woman that it was something greatly to be desired, to know both good and evil. He also said the very reverse of what God had said—that disobedience should not

cause death, but should even bring an advantage. The woman suffered him to talk to her, instead of taking the alarm and driving him away; and she fell, and involved Adam and all mankind in her sin. That is the way Satan attacks us now. He first awakens, if he can, a curiosity to know about sinful things. He represents that we ought to be acquainted with the "ways of the world," because, when we know all about them, we shall know how to avoid what is wrong in them. If he can induce us to part with our innocency thus far, he then tries to make us think these things are not so bad after all, but are really harmless if not carried to excess. Thus he leads us on, if we listen to him, and reason about them, until we are betrayed into the most sinful acts. Our only safety is in watching for his wily assaults; trying to know what things are evil only so as to be able to perceive when Satan is tempting us to do them; and then, following the example of our blessed Saviour, when Satan tried to tempt Him in the wilderness, by answering every suggestion of his with a text of Scripture, and praying to our Father that we may not be led into temptation. Watch, and pray, that ye enter not into temptation. (*Matt.* xxvi. 41.)

In this and the preceding lesson, we have a shadowing forth of the foundation of our holy religion. First, three persons in one God. Second, the creation of man, and of all things by God the Father, Son, and Holy Ghost. Third, the origin of man's sinful state. Fourth, the way of his salvation, which is through the Saviour, the seed of the woman. Fifth, the Church of Christ, through whose teachings and ordinances we are to be made acquainted with the way of salvation, and our need of it. The picture at the head of this lesson is one of the symbols used by the early Christians to represent their belief when cruel persecution prevented their openly avowing that they were Christians. It shows us by an allegory the four heads parted from the one river flowing out of Paradise to water the whole earth; the four books of the Gospel emanating from that Rock of our Salvation (*Ps.* lxxxix. 26), who sitteth on the throne of God and of the Lamb; the Lamb who shall lead us unto living fountains of waters (*Rev.* vii. 17), who giveth us

the living water (*John* iv. 10), and out of whose side flowed blood and water on the cross (*John* xix. 34). In short, it is a symbol of the scheme of salvation: of the Lamb of God which taketh away the sin of the world (*John* i. 29); of the Gospel, which manifests Him, and which He commanded His disciples to teach all nations (*Matt.* xxviii. 19); of Baptism, which is the seal of His covenant of salvation; and of the Lord's Supper, which is to commemorate "His precious death and sacrifice until His coming again."

LESSON III.—PART I.—*Gen.* ch. iv. to vii.

Cain and Abel—The First Murder—Faith—Enoch translated—The Flood—Walking with God—Baptism and the Lord's Supper prefigured.

1. Who were the two eldest sons of Adam and Eve?
Cain and Abel. *Gen.* iv. 1, 2.

2. What were their occupations?

Abel was a keeper of sheep, but Cain was a tiller of the ground. *Gen.* iv. 2.

3. What offering did Cain bring unto the Lord?
Of the fruit of the ground. *Gen.* iv. 3.

4. What did Abel bring?

Of the firstlings of his flock, and of the fat thereof. *Gen.* iv. 4.

5. To whose offering had the Lord respect?

Unto Abel, and to his offering; but unto Cain, and to his offering, He had not respect. *Gen.* iv. 4, 5.

6. What effect had this on Cain?

Cain was very wroth, and his countenance fell. *Gen.* iv. 5.

7. What did the Lord say to Cain?

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. *Gen.* iv. 7.

8. What did Cain do to Abel?

Cain rose up against Abel his brother, and slew him. *Gen.* iv. 8.

9. What punishment did the LORD pronounce on Cain?

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. *Gen.* iv. 12.

10. What did Cain say unto the LORD?

My punishment is greater than I can bear. Every one that findeth me shall slay me. *Gen.* iv. 13, 14.

11. Did the LORD permit Cain to be killed?

The LORD set a mark upon Cain, lest any finding him should kill him. *Gen.* iv. 15.

12. Who are mentioned in "the book of the generations of Adam?"

Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah. *Gen.* v.

13. What are these men called?

Patriarchs, or fathers of families.

14. Which was the oldest man who ever lived?

Methuselah.

15. How old was he?

Nine hundred and sixty-nine years. *Gen.* v. 26.

16. What became of Enoch?

Enoch walked with God; and he was not, for God took him. *Gen.* v. 24.

17. What came to pass when men began to multiply on the face of the earth?

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. *Gen.* vi. 5.

18. What did the LORD say He would do to man?

I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. *Gen.* vi. 7.

19. Who found grace in the eyes of the LORD?

Noah. *Gen.* vi. 8.

20. Was Noah a good man?

Noah was a just man, and perfect in his generations, and Noah walked with God. *Gen.* vi. 9.

21. Who were the sons of Noah?

Noah begat three sons, Shem, Ham, and Japheth. *Gen.* vi. 10.

22. How did the LORD say he would destroy all flesh?

I do bring a flood of waters upon the earth. *Gen.* vi. 17.

23. What did the LORD tell Noah to make?

Make thee an ark of gopher-wood. *Gen.* vi. 14.

24. What did the LORD say to Noah?

But with thee will I establish my covenant; and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee. *Gen.* vi. 18.

25. What else should Noah take into the ark?

Of every living thing, two of every sort, male and female; and of all food that is eaten. *Gen.* vi. 19-21.

26. Did Noah do according to all that God commanded him?

So did he. *Gen.* vi. 22.

27. How many persons went into the ark?

Eight. *Gen.* vii. 13.

28. How long was the rain upon the earth?

Forty days and forty nights. *Gen.* vii. 12.

29. What became of all men, beasts, birds, and creeping things on the earth?

All flesh died. *Gen. vii. 21.*

30. How many days did the waters prevail upon the earth?

An hundred and fifty days. *Gen. vii. 24.*

LESSON III.—PART II.

1. Why was Abel's sacrifice more acceptable to God than Cain's?

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh. *Heb. xi. 4.*

2. What is faith?

Faith is the substance of things hoped for, the evidence of things not seen. *Heb. xi. 1.*

3. Is it possible to please God without faith?

Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. *Heb. xi. 6.*

4. What sin may have caused Cain to be rejected?

He relied on the outward form of his sacrifice, instead of having faith in the promised seed of the woman.

5. What were the first bitter fruits of Adam's sin?

The murder of Abel. God's threat that death should follow Adam's disobedience was thus terribly fulfilled.

6. Wherefore did Cain slay his brother?

Because his own works were evil and his brother's righteous. *1 John iii. 12.*

7. Which commandment forbids murder?

The sixth. Thou shalt do no murder. *Catechism.*

8. Who first performed the office of priests?

The Patriarchs, or fathers of families. When men began to call upon the name of the LORD. *Gen. iv. 26.*

9. Is either of the Patriarchs who lived before the flood anywhere spoken of as a prophet and preacher?

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the LORD cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds. *Jude 14, 15.*

10. How was Enoch translated?

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. *Heb. xi. 5.*

11. May this be considered an intimation of the Resurrection of the body, taught in the Creed?

It is so considered.

12. What is meant by "walking with God?"

It means habitual prayer, obedience, and trust in God; and the spiritual guidance and comfort which he vouchsafes in return.

13. What is necessary before we can walk with God?

Can two walk together except they be agreed? *Amos iii. 3.*

14. May we all walk with God now, if our hearts are right and our faith true?

Yes. Our Saviour saith: If a man love me, he will keep my words, and my Father will love him, and we will come unto Him and make our abode with Him. *John xiv. 23.*

15. How many Sacraments hath Christ ordained in His Church?

Two only, as generally necessary to salvation: that is to say, Baptism, and the Supper of the Lord. *Catechism.*

16. What meanest thou by this word *Sacrament*?

I mean an outward and visible sign of an inward and spiritual grace, given unto us; ordained by Christ Himself: as a means whereby we receive the same, and a pledge to assure us thereof. *Catechism.*

17. How many parts are there in a Sacrament?

Two; the outward visible sign, and the inward spiritual grace. *Catechism.*

18. What is the outward visible sign or form in Baptism?

Water; wherein the person is baptized, In the name of the Father, and of the Son, and of the Holy Ghost. *Catechism.*

19. By what was Baptism prefigured?

By the ark, wherein few—that is, eight souls—were saved by water. The like figure whereunto, even baptism, doth also now save us. 1 *Peter* iii. 20, 21.

20. What is required of persons to be baptized?

Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament. *Catechism.*

21. Why was the Sacrament of the Lord's Supper ordained?

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby. *Catechism.*

22. By what was the sacrifice of Christ first prefigured?

By the accepted offering of an innocent lamb by Abel.

REMARKS.—Cain and Abel were both obedient, in outward form, to the command of God requiring sacrifice in atonement and confession of sin. But Cain's sacrifice was only the outward and visible form. The inward and spiritual grace he had not. So it may be with many of us who are careful to attend church, or even to partake of the Sacraments, yet allow our thoughts all the while to run on our business or our pleasures, instead of controlling and applying them to correct our sinful habits. But the Lord shall cast out of His temple the money-changers, and those who buy and sell therein. (*Matt.* xxi. 12.) If we think of such things in church, it is the same as if we did them. We draw nigh unto God with our mouth, and honour Him with our lips; but our heart is far from Him. (*Matt.* xv. 8.) Cain's anger against Abel is very like the envy, or even hatred, which some persons feel towards those who are more beloved than they, because of their good characters. Anger, if not restrained, often leads to acts of injustice, and to murder. God offers to establish His covenant with every one who will walk with Him. The seals of this covenant are the Sacraments, the signs of our faith, without which there is no covenant. God speaks of His covenant a great many times, in order to show us that it is a thing not to be neglected. In the days of Seth, men began to call upon the name of the Lord, or by the name of the Lord. This was the first Church on earth. These men were separated from those who were not the "sons of God;" that is, who neglected to worship Him, or who worshipped idols. Their descendants were the people of God, and were never forsaken by Him so long as they were faithful. The same blessing attends those who are now busy in the works of God's Church, and who are obedient in keeping His covenant.

LESSON IV.—PART I.—*Gen.* ch. viii. to xi.

Abatement of the Flood—No more floods—The Rainbow—The Tower of Babel—Pride shall fall—The Lord our Tower.

1. Where did the Ark rest when the waters were abated?

The Ark rested, in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. *Gen.* viii. 4.

2. When were the tops of the mountains seen?

In the tenth month, on the first day of the month. *Gen.* viii. 5.

3. What did Noah send forth from the Ark at the end of forty days?

A raven, which went forth to and fro, until the waters were dried up from off the earth. *Gen.* viii. 7.

4. What became of the dove which he also sent forth to see if the waters were abated?

The dove found no rest for the sole of her foot, and she returned unto him into the Ark. *Gen.* viii. 9.

5. What did the dove do when he sent her forth seven days after?

And the dove came in to him in the evening; and, lo, in her mouth was an olive-leaf, plucked off: so Noah knew that the waters were abated from off the earth. *Gen.* viii. 11.

6. Did the dove return when he sent her forth a third time, after seven days more?

She returned not again unto him any more. *Gen.* viii. 12.

7. After Noah and his family, and all living things,

went forth from the Ark, what sacrifice did he perform to God?

Noah builded an altar unto the LORD; and offered burnt-offerings on the altar. *Gen. vii. 20.*

8. When the LORD smelled a sweet savour, what did He say in His heart?

I will not again curse the ground any more for man's sake; neither will I again smite any more every thing living, as I have done. *Gen. viii. 21.*

9. What did He say should never cease?

While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. *Gen. viii. 22.*

10. What did God give to be a token of His covenant that the waters shall no more become a flood to destroy all flesh?

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. *Gen. ix. 13, 15.*

11. How long after the Flood did Noah live?

Three hundred and fifty years. *Gen. ix. 28.*

12. How old was he when he died?

And all the days of Noah were nine hundred and fifty years: and he died. *Gen. ix. 29.*

13. Did the people of the earth at this time speak the same language?

The whole earth was of one language, and of one speech. *Gen. xi. 1.*

14. Where did they dwell?

In a plain in the land of Shinar. *Gen. xi. 2.*

15. What did they propose to build?

A city and a tower whose top may reach unto heaven. *Gen. xi. 4.*

16. Of what material?

They had brick for stone, and slime had they for mortar. *Gen. xi. 3.*

17. Why did they wish to make the city and tower?

And let us make us a name, lest we be scattered abroad upon the face of the whole earth. *Gen. xi. 4.*

18. Who came down to see the city and the tower?

The LORD. *Gen. xi. 5.*

19. What did He do?

He confounded the language of the people, that they might not understand one another's speech. *Gen. xi. 7.*

20. Why did they leave off building?

So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. *Gen. xi. 8.*

21. What is the place called?

Babel; which means confusion. *Gen. xi. 9.*

22. What name had it afterwards?

Babylon.

23. Why did the LORD confound the language of the people, and scatter them?

And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do. *Gen. xi. 6.*

LESSON IV.—PART II.

1. How long was Noah in the Ark?

One year and ten days.

2. Where does the LORD allude to His covenant with the earth concerning day and night? (*Gen. viii. 22.*)

Thus saith the LORD ; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season ; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne ; and with the Levites the priests, my ministers. *Jer.* xxxiii. 20, 21.

3. What has our Saviour promised to His ministers ?

Lo, I am with you alway, even unto the end of the world. *Matt.* xxviii. 20.

4. Supposing seed-time and harvest should fail, what would yet be our duty ?

Although the fig-tree shall not blossom, neither shall fruit be in the vines ; the labour of the olive shall fail, and the fields shall yield no meat ; the flock shall be cut off from the fold, and there shall be no herd in the stalls : yet I will rejoice in the LORD, I will joy in the God of my salvation. *Hab.* iii. 17, 18.

5. Do we ever now see the bow in the cloud, the token of God's covenant ?

Yes ; it is the rainbow.

6. What benefit had Noah from the faith by which he prepared the Ark ?

He became heir of the righteousness which is by faith. *Heb.* xi. 7.

7. What is the righteousness which is by faith ?

¶ The righteousness which is of faith speaketh on this wise : That if thou shalt confess with thy mouth the LORD Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation. *Rom.* x. 6, 9, 10.

8. When did devout men out of every nation under heaven again hear men speak in their own language?

On the day of Pentecost, when the twelve Apostles were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

Acts ii. 1, 4-6.

9. When does the Church commemorate this event?

On Whitsunday.

10. Why hath God made of one blood all nations of men?

That they should seek the LORD, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being. *Acts* xvii. 26-28.

11. Who are those whom he scatters?

For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. *Psa.* xcii. 9.

12. What will our Saviour say to them?

Depart from me, ye that work iniquity. *Matt.* vii. 23.

13. What is their inward thought?

Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations. *Psa.* xlix. 11.

14. What does the Psalmist say of this?

This their way is their folly; yet their posterity approve their sayings. *Psa.* xlix. 13.

15. What did King Nebuchadnezzar say when Daniel, the prophet, counselled him to break off his sins?

Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty? *Dan.* iv. 30.

16. What was the answer to this?

While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken ; The kingdom is departed from thee. *Dan.* iv. 31.

17. Was the sentence fulfilled ?

The same hour was the thing fulfilled upon Nebuchadnezzar : and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like bird's claws. *Dan.* iv. 33.

18. Have we a tower which shall not fail ?

The LORD is my rock, and my fortress, and my deliverer ; my God, my strength, in whom I will trust ; my buckler, and the horn of my salvation, and my high tower. *Psa.* xviii. 2.

REMARKS.—This lesson presents a remarkable instance of the unity of the holy Scripture ; the wonderful accordance of all its parts. This unity, or internal evidence of truth, is so marvellous that skeptics have acknowledged it to be a difficulty in their way which they could not overcome. Oh, that all bodies of Christians who receive the Bible as their rule of faith, would learn from it the great lesson it so sublimely inculcates, of unity—unity of faith, unity of spirit, unity of counsels !

As soon as Noah was delivered from the perils of the waters, he forgot not to return sacrifice to God who delivered him. So the Church has provided a prayer of thanksgiving for her children, to be offered "For a safe return from sea." The LORD smelled a sweet savour in the faithful disposition which prompted Noah to make the offering, and made His covenant with the earth, which, with the rainbow its token, still exists in all its various hues. The Bible, and the world, are full of instances where the proud, who imagine vain things, have been abased. Yet, with all these unfailing examples before them, their posterity approve their sayings, and continually do the self-same things. Oh, let us take heed, and act as if we indeed believed

that the name of the LORD is a strong tower; the righteous runneth into it, and is safe. (*Prov. xviii. 10.*)

LESSON V.—PART I.—*Gen. ch. xi. to xiv.*

Abram and Lot at Bethel—Whence the Hebrews come—The Promised Land—The Saviour Abraham's seed—A Priest after the Order of Melchizedek—Bread and Wine.

1. Who were the sons of Terah?

Terah begat Abram, Nahor, and Haran. *Gen. xi. 27.*

2. Which of them died before his father?

Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees. *Gen. xi. 28.*

3. Who was Haran's son?

Haran begat Lot. *Gen. xi. 27.*

4. Who was the father of the generations of Terah and Abram?

Shem. *Gen. xi. 10.*

5. What else is he called?

The father of all the children of Eber. *Gen. x. 21.*

6. What is Eber also called?

Heber. *Luke xi. 29.*

7. Whose son was Shem?

The son of Noah. *Gen. ix. 18.*

8. What was the name of Abram's wife?

Sarai. *Gen. xi. 29.*

9. What command did the LORD give to Abram?

Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. *Gen. xii. 1.*

10. What did the LORD promise to make of Abram?

A great nation. *Gen. xii. 2.*

11. How did the LORD promise to bless him?

I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed. *Gen. xii. 3.*

12. Who went forth with Abram when he departed?

Lot, his brother's son. *Gen. xii. 5.*

13. Into what land did they go?

The Land of Canaan. *Gen. xii. 5.*

14. What did the LORD say He would give to Abram's seed?

The LORD appeared unto Abram, and said, Unto thy seed will I give this land. *Gen. xii. 7.*

15. Where did Abram build an altar to the LORD?

On a mountain on the east of Bethel. *Gen. xii. 8.*

16. Did Abram remain in Canaan?

There was a famine in the land, and Abram went down into Egypt to sojourn there. *Gen. xii. 10.*

17. When Abram and Lot went up out of Egypt, to what place did they come?

To Bethel, unto the place of the altar which he had made there at the first. *Gen. xiii. 4.*

18. What did Abram do there?

And there Abram called on the name of the LORD. *Gen. xiii. 4.*

19. Were Abram and Lot rich?

Abram was very rich, in cattle, in silver, and in gold. And Lot also, which went with Abram, had flocks, and herds, and tents. *Gen. xiii. 2, 5.*

20. Why did they separate?

The land was not able to bear them: for their substance was great, so that they could not dwell together. *Gen. xiii. 6.*

21. What did Abram propose to Lot?

If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. *Gen. xiii. 9.*

22. Which did Lot choose?

All the plain of Jordan. *Gen. xiii. 11.*

23. Why?

Because it was well watered everywhere, even as the garden of the LORD. *Gen. xiii. 10.*

24. Near what city did Lot pitch his tent?

Sodom. *Gen. xiii. 12.*

25. What was the character of the men of Sodom?

They were wicked, and sinners before the LORD exceedingly. *Gen. xiii. 13.*

26. Where did Abram dwell?

In the plain of Mamre, which is in Hebron. *Gen. xiii. 18.*

27. Who made war against Sodom and Gomorrah?

Four kings. *Gen. xiv. 8, 9.*

28. Did they despoil those cities?

They took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. *Gen. xiv. 11.*

29. Whom did they take captive?

Lot. *Gen. xiv. 12.*

30. What did Abram the Hebrew do when told of it?

He armed his trained servants, three hundred and eighteen, and pursued them unto Dan. *Gen. xiv. 14.*

31. Did he smite them?

He smote them by night, and brought back all the goods, and also brought again his brother Lot and his goods, and the women also and the people. *Gen. xiv. 16.*

32. Who brought refreshments to Abram on his return?

Melchizedek, king of Salem, brought forth bread and wine. *Gen. xiv. 18.*

33. What was Melchizedek?

The priest of the Most High God. *Gen. xiv. 18.*

34. How did he bless Abram?

Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath delivered thine enemies into thine hand. *Gen. xiv. 19, 20.*

35. What did Abram give him?

He gave him tithes of all. *Gen. xiv. 20.*

LESSON V.—PART II.

1. From whom did the Hebrews derive their name?

From Eber, or Heber. Abram is called *the Hebrew*. *Gen. xiv. 13.*

2. What was the character of Shem?

That he was a worshipper of the true God appears from what his father said of him, Blessed be the LORD God of Shem. *Gen. ix. 26.*

3. What made Abram obey God's command to leave his country and his kindred?

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. *Heb. xi. 8.*

4. What principle given by our Saviour does this illustrate?

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Luke xiv. 33.*

5. How was the promise to Abram fulfilled, In thee shall all families of the earth be blessed?

In our Lord Jesus Christ, who was a lineal descendant of Abram and Shem. *Luke* iii. 23-38.

6. How do you know that this referred to Him?

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. *Gal.* iii. 16.

7. Did God fulfil His promise to give the land of Canaan to Abram's seed?

He hath remembered His covenant forever, the word which He commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance. *Ps.* cv. 8-11.

8. What advantage hath he who calleth on the name of the LORD?

Whosoever shall call upon the name of the LORD shall be saved. *Acts* ii. 21; *Rom.* x. 13.

9. How is the feeling described which made Lot select the plain of Jordan, while Abram was willing to go whither God directed?

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. But the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. 1 *John* ii. 15-17.

10. How is our Saviour alluded to in connection with Melchizedek?

The LORD hath sworn and will not repent, Thou art a Priest forever after the order of Melchizedek. *Pſ. cx. 4.*

11. What is Melchizedek, king of Salem?

First being by interpretation King of righteousness, and after that also King of Salem, which is King of peace. *Heb. vii. 2.*

12. How is he described?

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a Priest continually. *Heb. vii. 3.*

13. How is his greatness estimated?

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils, and blessed him that had the promises. And without all contradiction the less is blessed of the better. *Heb. vii. 4, 6, 7.*

14. Was our Saviour, being a Priest after the order of Melchizedek, also after the order of the Levites?

It is evident that our LORD sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. *Heb. vii. 14.*

15. What further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron? (*Heb. vii. 11.*)

But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. *Heb. viii. 6, 7.*

16. How did the LORD Jesus perpetuate His ministry on earth?

He commissioned His disciples in these words, Go ye

therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. *Matt.* xxviii. 19, 20.

17. What remarkable coincidence is there between the manner of Melchizedek's meeting with Abram, and the mode appointed by our Saviour to commemorate His death?

Melchizedek, to refresh Abram and his followers after their victory over their enemies, brought forth bread and wine, which the LORD hath commanded to be received as the outward part or sign of the LORD's Supper. *Catechism.*

REMARKS.—Abraham's faith and obedience made him go blindly without questioning God's intention concerning him. So when he and Lot had to separate, instead of choosing the best land for himself, as he might have done, being the elder, he left the choice to Lot, and was content to trust that God would lead him into a land which would give him support. A love for the world and the things of the world made Lot select what appeared to him the best land, instead of showing a becoming modesty in yielding the precedence to his uncle. The result of their two choices was a proof that, the world passeth away and the lust thereof; but he that doeth the will of God abideth forever. Nothing is more certain than that they who only care to do the will of God, and seek His righteousness, have all the good things of the world which they can possibly need added unto them. God is not sparing in His rewards to those who serve Him faithfully.

LESSON VI.—PART I.—*Gen.* ch. xv. to xix.

Abraham's Faith—Captivity in Egypt foretold—Duty of Servants—Circumcision—Infant Baptism—Sodom and Gomorrah destroyed—Thou, God, seest me.

1. After these things, what word of the LORD came to Abram in a vision?

Look now toward heaven, and tell the stars if thou be able to number them. So shall thy seed be. *Gen.* xv. 5.

2. Did Abram believe?

He believed in the LORD; and He counted it to him for righteousness. *Gen.* xv. 6.

3. What did the LORD foretell to Abram concerning his seed?

Thy seed shall be a stranger in a land that is not theirs, and shall serve them. *Gen.* xv. 13.

4. How long should they afflict them?

Four hundred years. *Gen.* xv. 13.

5. What did God promise to do to that nation?

That nation whom they shall serve will I judge. *Gen.* xv. 14.

6. How long was this promise made before the judgments fell upon Egypt?

About four hundred and twenty years.

7. How should the children of Abram come out of their land?

And afterward shall they come out with great substance. *Gen.* xv. 14.

8. Why did the LORD say the children of Abram should not come to their country again till the fourth generation?

For the iniquity of the Amorites is not yet full. *Gen.* xv. 16.

9. Had Abram at this time any children?

Now Sarai, Abram's wife, bare him no children. *Gen.* xvi. 1.

10. Whom did Sarai give to Abram to be his wife?

Hagar her maid, the Egyptian. *Gen.* xvi. 3.

11. How did Hagar behave towards her mistress?

Her mistress was despised in her eyes. *Gen.* xvi. 4.

12. What did Sarai do to her?

She dealt hardly with her. *Gen.* xvi. 6.

13. What did Hagar then do?

She fled from her face. *Gen.* xvi. 6.

14. Where did the Angel of the LORD find her?

By a fountain of water in the wilderness. *Gen.* xvi. 7.

15. What did the Angel tell her to do?

Return to thy mistress, and submit thyself under her hands. *Gen.* xvi. 9.

16. What did the Angel tell her should happen?

Thou shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. *Gen.* xvi. 11.

17. What does *Ishmael* mean?

God shall hear.

18. What sort of a man should he be?

A wild man; his hand will be against every man, and every man's hand against him. *Gen.* xvi. 12.

19. What did Hagar call the name of the LORD that spake unto her?

Thou, God, seest me. *Gen.* xvi. 13.

20. How old was Abram when Hagar bare Ishmael to him?

Eighty-six years. *Gen.* xvi. 16.

21. Who appeared to Abram when he was ninety-nine years old?

The LORD. *Gen.* xvii. 1.

22. What did Abram do when God talked with him?

He fell on his face. *Gen.* xvii. 3.

23. What did God say to him?

My covenant is with thee, and thou shalt be a father of many nations. *Gen.* xvii. 4.

24. To what did God change Abram's name?

To Abraham. *Gen.* xvii. 5.

25. What does *Abraham* mean?

Father of a great multitude.

26. What was the token—or the outward and visible sign—of the covenant betwixt God and Abraham?

He that is eight days old shall be circumcised among you. *Gen.* xvii. 12.

27. What should happen to him who was uncircumcised?

That soul shall be cut off from his people; he hath broken my covenant. *Gen.* xvii. 14.

28. To what did God change Sarai's name?

To Sarah. *Gen.* xvii. 15.

29. What does *Sarah* mean?

Princess.

30. What promise did God make concerning Sarah?

Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him. *Gen.* xvii. 19.

31. Who appeared unto Abraham in the plains of Mamre?

The LORD. *Gen.* xviii. 1.

32. In what way?

He lifted up his eyes and looked, and, lo, three men stood by him. *Gen.* xviii. 2.

33. What did the LORD say about Sodom?

Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it. *Gen.* xviii. 20, 21.

34. When Abraham interceded for Sodom, where Lot lived, what did the LORD say?

If there be ten righteous in the city, I will not destroy it for ten's sake. *Gen.* xviii. 32.

35. To whom did two angels come in Sodom?

To Lot. *Gen.* xix. 1.

36. What did they say to him about Sodom?

Whatsoever thou hast in the city, bring them out of this place. The LORD hath sent us to destroy it. *Gen.* xix. 12, 13.

37. When they had brought him, his wife, and his two daughters forth, what did the angels say?

Escape for thy life; look not behind thee. *Gen.* xix. 17.

38. To what place did Lot go?

To a little city called Zoar. *Gen.* xix. 20, 22, 23.

39. How were Sodom and Gomorrah destroyed?

The LORD rained upon Sodom, and upon Gomorrah, brimstone and fire from the LORD out of heaven. *Gen.* xix. 24.

40. What happened to Lot's wife?

But his wife looked back from behind him, and she became a pillar of salt. *Gen.* xix. 26.

LESSON VI.—PART II.

1. How has the promise been fulfilled in reference to Abram's seed?

The Hebrews are not only at this day existing in great numbers, but they have ever been a distinct and well-marked people, though scattered among other nations; and they have ever claimed Abraham as their father.

2. Why was Abraham's faith counted to him for righteousness?

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform. And therefore it was imputed to him for righteousness. *Rom. iv. 20, 22.*

3. In what land did Abraham's seed dwell as strangers?

Israel also came into Egypt, and Jacob sojourned in the land of Ham. *Ps. cv. 23.*

4. What was the iniquity of the Amorites for which they were driven out of their land?

Ahab did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel. *1 Kings xxi. 26.*

5. How does St. Peter teach servants their duty, as the Angel did Hagar?

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for

it, ye take it patiently, this is acceptable with God.
1 *Pet.* ii. 18-20.

6. What was the cause of the trouble between Hagar and her mistress?

For three things the earth is disquieted. . . . and an handmaid that is heir to her mistress. *Prov.* xxx. 21, 23.

7. For what did Abraham receive the sign of circumcision?

And he received the sign of circumcision: a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. *Rom.* iv. 11.

8. To whom else will righteousness, then, be imputed?

For us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. *Rom.* iv. 24, 25.

9. What is the true circumcision?

Neither is that circumcision which is outward in the flesh. Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Rom.* ii. 28, 29.

10. Who are of the true circumcision?

For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. *Phil.* iii. 3.

11. What meanest thou by the word *Sacrament*?

I mean an outward and visible sign of an inward and spiritual grace, given unto us; ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof. *Catechism.*

12. What is the literal meaning of the word *Sacrament*?

It is derived from the Latin *sacramentum*, an oath.

13. Was circumcision a sacrament?

Yes.

14. How many parts were there in that sacrament?

Two : the outward and visible sign, or circumcision ; and the inward and spiritual grace, or faith in and obedience to God's covenant.

15. Which of the sacraments of the Church took the place of circumcision?

Baptism.

16. Is there any argument for infant baptism in the command to circumcise children at eight days old?

Yes. By this token, or oath, or sacrament, the child embraced the covenant, or became a member of the Church, and was thus early entitled to all the promises.

17. How does our Saviour describe the reckless way in which the people of Sodom were living when they were destroyed?

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded : but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. *Luke xvii. 28-30.*

18. Who are those described by the fate of Lot's wife?

Now the just shall live by faith : but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. *Heb. x. 38, 39.*

19. Who shall be saved?

He that shall endure unto the end, the same shall be saved. *Mark xiii. 13.*

REMARKS.—Because of his fidelity and obedience, God called Abraham His Friend. He not only outwardly kept the covenant, but he had the true circumcision of the heart. It is of no manner of benefit to us to be baptized, if we do not afterwards worship God in our spirit and rejoice in our Saviour's atonement. Nor must we expect to have credit for a short period of obedience, if, when pleasures tempt or troubles hinder, we look back and relax our efforts. Only those who endure to the end shall be saved. A perfect picture of the world is given by our Saviour in few words. How many are eating and drinking, buying and selling, as if they would have nothing else to do forever! But as Sodom was suddenly destroyed, even thus shall it be on the day when the Son of man is revealed. Our surest way to persevere and to endure unto the end, is to keep in our hearts and on the end of our tongues the words of Hagar, Thou, God, seest me. And if we are tempted, it will give us time to collect our thoughts and strengthen our faith to resist, if we pronounce slowly the Lord's Prayer and the beautiful Collect used at the commencement of the ante-Communion service: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

LESSON VII.—PART I.—*Gen.* ch. xxi. to xxiii.

Isaac and Ishmael, an allegory—The Sacrifice of Isaac, a type—Faith and Works—Sarah's Death—Abraham's Righteousness—The Friend of God.

1. How old was Abraham when Isaac his son was born?

An hundred years. *Gen.* xxi. 5.

2. What did God say concerning Isaac?

In Isaac shall thy seed be called. *Gen. xxi. 12.*

3. What did He promise for Ishmael, the son of Hagar, Sarah's maid?

And also of the son of the bondwoman will I make a nation, because he is thy seed. *Gen. xxi. 13.*

4. What became of Hagar and Ishmael?

Abraham sent them away, because Sarah had said, The son of this bondwoman shall not be heir with my son. *Gen. xxi. 10, 14.*

5. Where did Ishmael dwell?

In the wilderness of Paran. *Gen. xxi. 21.*

6. What was his occupation?

God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. *Gen. xxi. 20.*

7. How did God tempt Abraham?

He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. *Gen. xxii. 2.*

8. Did Abraham obey?

He did. *Gen. xxii. 3.*

9. What happened on the third day of his journey?

Abraham lifted up his eyes, and saw the place afar off. *Gen. xxii. 4.*

10. Upon whom did Abraham then lay the wood of the burnt-offering?

Upon Isaac his son. *Gen. xxii. 6.*

11. What did Isaac ask his father?

Behold the fire and the wood; but where is the lamb for a burnt-offering. *Gen. xxii. 7.*

12. How did Abraham reply?

My son, God will provide Himself a lamb for a burnt-offering. *Gen. xxii. 8.*

13. When they came to the place of which God had told him, what did Abraham do?

He built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood. *Gen.* xxii. 19.

14. When Abraham took the knife to slay his son, who called unto him out of heaven?

The Angel of the Lord. *Gen.* xxii. 10, 11.

15. What did He say?

Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. *Gen.* xxii. 12.

16. What did Abraham offer instead of his son?

And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. *Gen.* xxii. 13.

17. Where did Sarah die?

At Hebron, in the land of Canaan. *Gen.* xxiii. 2.

18. Of whom did Abraham ask a burying-place for Sarah?

Of the sons of Heth, saying, I am a stranger and a sojourner with you. *Gen.* xxiii. 3, 4.

19. What did the children of Heth answer?

Hear us, my lord: Thou art a mighty prince among us: in the choice of our sepulchres bury thy dead. *Gen.* xxiii. 6.

20. For whose land did Abraham ask?

If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar. *Gen.* xxiii. 8.

21. What was the place called ?

The cave of Machpelah. *Gen.* xxiii. 9.

22. What did Ephron the Hittite answer ?

Nay, my lord, hear me : The field give I thee, and the cave that is therein, I give it thee. *Gen.* xxiii. 11.

23. What did Abraham offer for the cave ?

I will give thee money for the field ; take it of me, and I will bury my dead there. *Gen.* xxiii. 13.

24. What did Ephron say the land was worth ?

The land is worth four hundred shekels of silver ; what is that betwixt me and thee ? bury therefore thy dead. *Gen.* xxiii. 15.

25. Did Abraham bury Sarah in the cave of Machpelah ?

And after this Abraham buried Sarah his wife in the cave of Machpelah, before Mamre : the same is Hebron, in the land of Canaan. *Gen.* xxiii. 19.

LESSON VII.—PART II.

1. How many sons had Abraham ?

It is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. *Gal.* iv. 22.

2. What is said concerning them by St. Paul ?

But he who was of the bond-woman was born after the flesh ; but he of the free-woman was by promise. *Gal.* iv. 23.

3. Of what are these things “an allegory ?”

These are the two covenants ; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her

children. But Jerusalem which is above is free, which is the mother of us all. *Gal. iv. 24—26.*

4. What was Mount Moriah supposed to be?

From its locality, and the signification of its name, it is supposed to have been Mount Calvary, on which our Saviour was crucified.

5. How is our Saviour spoken of as the *only* Son of God?

For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. *John iii. 16.*

6. How is He spoken of as a *beloved* Son?

This is my beloved Son, in whom I am well pleased. *Matt. iii. 17.*

7. What is said of God sparing His own Son?

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? *Rom. viii. 32.*

8. Who bore the Cross of our Saviour?

And He bearing His Cross, went forth unto a place called the place of a skull, where they crucified Him. *John xix. 17, 18.*

9. Is bearing the Cross a Christian badge and duty?

Our Saviour saith, He that taketh not his cross, and followeth after me, is not worthy of me. *Matt. x. 38.*

10. Of what are the words of Abraham's reply, My son, God will provide Himself a lamb for a burnt-offering, prophetic?

Of, The Lamb of God which taketh away the sin of the world. *John i. 29.*

11. Who may have been the Angel of the Lord which called unto Abraham out of heaven?

The same which said unto the Jews, Your father

Abraham rejoiced to see my day: and he saw it, and was glad. *John* viii. 56.

12. How was Abraham enabled to bear this trial, seeing that the promises were centred in Isaac?

By faith Abraham, when he was tried, offered up Isaac: And he that had received the promises offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. *Heb.* xi. 17-19.

13. How was Abraham's conduct an instance of justification by works?

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. *James* ii. 21-23.

14. How does David speak of himself as a stranger and a sojourner?

Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. *Psa.* xxxix. 12.

15. In what sense is this said of them?

They confessed that they were strangers and pilgrims on the earth. But now they desire a better country, that is, an heavenly. *Heb.* xi. 13, 16.

REMARKS.—We can easily appreciate the depth of Abraham's grief at being called to slay, with his own hand, his only and beloved son. This leads us to reflect upon the depth of that love for the world which made God give His Son to die for our

sins. The least we can do in return for such a sacrifice for us, is to keep the promise we made at our baptism. Abraham's faithful conduct, and its reward, teach us that if we obey God's voice, in blessing He will bless us also; for we, like Abraham, have a covenant with Him. He has promised that if we seek the kingdom of God, and His righteousness, all the things which He knoweth we have need of shall be added unto us. (*Matt.* vi. 33.) As the two sons of Abraham by the bond-woman and the free, were an allegory denoting the old and the new covenants, so the sacrifice of Isaac was a remarkable type of the atonement of our Saviour on the same Mount. It is not well to search too closely for types in the holy Scriptures. It is apt to set our fancy to making interpretations which are not supported by the Bible, and to weaken the practical lessons which we ought to apply to our hearts. Yet there are some "allegories," or types, which are evident, and which in themselves convey a deep and useful meaning. Thus in this type of Isaac's sacrifice, the element is an absolute faith and obedience, which is quoted in the New Testament as an illustration of the species of faith with which we must celebrate the sacrifice of our Blessed Lord. We are to take up our Cross and follow Him, or we are not worthy of Him, Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross. (*Phil.* ii. 6-8.) We must deny ourselves any pleasure or pursuit which will prevent us from following our Lord's example, and this is what is meant by taking up our Cross.

Abraham's meekness and politeness caused the Hittites to honour him as "a mighty prince" among them, although he was "a stranger and a sojourner," and of a different religion. We should love our neighbour as ourselves, and do to all men as we would they should do unto us, although they may differ from us in religious opinions. Thus we may succeed in commending our principles when they are seen to produce such good fruits.

LESSON VIII.—PART I.—*Gen.* ch. 24.

Isaac and Rebekah—Marriage with Unbelievers forbidden—Trust in the Lord—Hospitality.

1. What was the earthly reward of Abraham's faithfulness?

Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. *Gen.* xxiv. 1.

2. From whom did Abraham make his servant swear not to take a wife for his son Isaac?

Of the daughters of the Canaanites among whom I dwell. *Gen.* xxiv. 3.

3. Where should he go for a wife?

But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. *Gen.* xxiv. 4.

4. What did the servant ask in reply?

Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land whence thou camest? *Gen.* xxiv. 5.

5. Did Abraham forbid him to do this?

And Abraham said unto him, Beware thou that thou bring not my son thither again. *Gen.* xxiv. 6.

6. Why did not Abraham wish Isaac to return to that land whence he came, and where the woman then lived?

Because the LORD God of heaven took him from the land of his kindred, and sware unto him to give the land of Canaan to his seed. *Gen.* xxiv. 7.

7. Whom did Abraham say the LORD would send before his servant?

His Angel. *Gen.* xxiv. 7.

8. Where did the servant then go?

To Mesopotamia, unto the city of Nahor. *Gen. xxiv.*
10.

9. Where did he make his camels kneel down at the time of the evening?

Without the city, by a well of water. *Gen. xxiv. 11.*

10. What prayer did the servant then make?

That the LORD God of his master Abraham would let the damsel who should give him drink and his camels also, be she who was appointed for Isaac. *Gen. xxiv. 12-14.*

11. Who came out before he was done speaking?

Rebekah came out with her pitcher upon her shoulder. *Gen. xxiv. 15.*

12. Whose daughter was she?

The daughter of Bethuel, son of Milcah, who was the wife of Abraham's brother Nahor. *Gen. xxiv. 15.*

13. Was the damsel of good countenance?

The damsel was very fair to look upon. *Gen. xxiv. 16.*

14. When the servant asked her to give him water to drink, what did she do?

She gave him drink; and drew for all his camels. *Gen. xxiv. 17-20.*

15. What did the man give her when the camels had done drinking?

A golden ear-ring, and two bracelets for her hands. *Gen. xxiv. 22.*

16. When the man asked her if there were room in her father's house to lodge in, what did she reply?

We have both straw and provender enough, and room to lodge in. *Gen. xxiv. 25.*

17. What did the man do then?

The man bowed down his head, and worshipped the LORD. *Gen. xxiv. 26.*

18. How did he bless God?

Blessed be the LORD God of my master Abraham, who hath not left destitute my master of His mercy and truth. *Gen. xxiv. 27.*

19. When the damsel ran and told them of her mother's house of these things, what did her brother Laban do?

Laban ran out unto the man, unto the well. *Gen. xxiv. 29.*

20. What did Laban say to him?

Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. *Gen. xxiv. 31.*

21. When meat was set before him, what did he say?

I will not eat, until I have told mine errand. *Gen. xxiv. 33.*

22. When the servant had told the story of his coming and meeting Rebekah at the well, what did Laban and Bethuel answer?

The thing proceedeth from the LORD: we cannot speak unto thee bad or good. *Gen. xxiv. 50.*

23. Did they consent to let Rebekah go?

They said, Behold, Rebekah is before thee; take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. *Gen. xxiv. 51.*

24. What did the servant do when he heard these words?

He worshipped the LORD, bowing himself to the earth. *Gen. xxiv. 52.*

25. When they urged him to stay a few days, what did he reply?

Hinder me not, seeing the LORD hath prospered my way; send me away, that I may go to my master. *Gen. xxiv. 56.*

26. What did Rebekah answer when asked, Wilt thou go with this man?

I will go. *Gen.* xxiv. 58.

27. How did they bless Rebekah when they sent her away?

Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. *Gen.* xxiv. 60.

28. Where was Isaac when he saw the camels coming?

Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. *Gen.* xxiv. 63.

29. When Rebekah saw Isaac, and was told who it was, what did she do?

She lighted off the camel, and took a veil and covered herself. *Gen.* xxiv. 64, 65.

30. What did the servant tell Isaac?

All things that he had done. *Gen.* xxiv. 66.

31. Did Isaac take Rebekah for his wife?

Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her. *Gen.* xxiv. 67.

32. For what was he comforted?

And Isaac was comforted after his mother's death. *Gen.* xxiv. 67.

LESSON VIII.—PART II.

1. Whom beside Abraham does the LORD bless?

They which be of faith are blessed with faithful Abraham. *Gal.* iii. 9.

2. For what hath Christ redeemed us from the curse

of the law by hanging for us on the accursed tree? (*Gal.* iii. 13.)

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. *Gal.* iii. 14.

3. Why did not Abraham wish Isaac to marry a daughter of the Canaanites?

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? *2 Cor.* vi. 14.

4. How did our LORD inculcate the lesson taught by Abraham's refusal to let his son return to the land whence the LORD had taken him?

In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. *Luke* xvii. 31-33.

5. What does St. Paul say of angels?

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *Heb.* i. 14.

6. What example is set us by the servant's prayer that God would send him good speed?

Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. *Prov.* iii. 5, 6.

7. How does St. Paul teach the same lesson?

Be careful for nothing; but in every thing, by prayer

and supplication, with thanksgiving, let your requests be made known unto God. *Phil.* iv. 6.

8. What trait of a virtuous woman did Rebekah's answer to the servant exemplify?

She openeth her mouth with wisdom; and in her tongue is the law of kindness. *Prov.* xxxi. 26.

9. What principle did the reception given to Abraham's servant exemplify?

Use hospitality one to another without grudging. *1 Pet.* iv. 9.

10. How does David sing of worshipping God?

O come, let us worship and bow down: let us kneel before the LORD our Maker. *Psa.* xcv. 6.

11. How does he speak of God's mercy and truth?

For the LORD is good; His mercy is everlasting; and His truth endureth to all generations. *Psa.* c. 5.

12. What did our Saviour say on a certain day when pressed by His disciples to eat?

In the mean while His disciples prayed Him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of. My meat is to do the will of Him that sent me, and to finish His work. *John* iv. 31, 32, 34.

13. What did the Virgin Mary say to the Angel who announced to her that she should be the mother of Jesus?

Behold the handmaid of the LORD; be it unto me according to thy word. *Luke* i. 38.

14. What was probably the subject of Isaac's meditation in the field?

I meditate on all thy works; I muse on the work of thy hands. *Psa.* cxliii. 5.

15. What verse from the Psalms is used as one of the opening sentences in the Book of Common Prayer?

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O LORD, my strength, and my redeemer. *Ps. xix. 14.*

16. What comfort does St. Paul give us concerning those who are dead?

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. 1 *Thess. iv. 13, 14.*

REMARKS.—Abraham is frequently cited as an example of faithfulness, and of the rich reward, even in this world, which faithfulness secures. That Abraham is not the only one to reap such a reward is manifest from the brief sentence, They which be of faith are blessed with faithful Abraham. If *all* can be blessed, why do not *all* try to be faithful? When the children of Israel were in a strait, they often wished to return to their bondage and idolatry in Egypt. At the Red Sea, just before their miraculous delivery, with mountains on two sides, the Egyptians behind and the water before them, God said to Moses, Speak unto the children of Israel that they go forward. This lesson, so often repeated, is to encourage us not to waver or temporize in our Christian duties, but to endure to the end. Decided conduct is most successful, and many a good undertaking fails from indecision and stopping to look back. But there is another lesson taught by Abraham's refusal to let Isaac return to his old country. We leave off a life of gayety and inordinate pleasure, to enter upon a preparation for the promises of a future life. There are many delightful associations with those joyous days, and we are often tempted to go back and taste them once more. But in doing this, we lose a relish for the self-denial which our new course involves, and both our faith and hope are deadened. We are only in a degree safe when our wishes are steadily fixed on the day-star before us.

Our LORD replied to the man who said, LORD, I will follow thee; but let me first go bid them farewell which are at home at my house,—saying, No man having put his hand to the plough, and looking back, is fit for the kingdom of God. (*Luke ix. 61, 62.*) The story of the servant's interview with Rebekah and her family presents for our imitation an example of hospitality to strangers. It also teaches that we should go about any work we have to do with prayer to God for aid and guidance. This is the way to walk with God. We can utter our prayers secretly as we walk the streets, or in the presence of others, and thus keep our thoughts collected and our courage firm in the most trying circumstances. The words of that most perfect and comprehensive of all prayers, The LORD's Prayer, can never escape us, even if in our confusion other words fail.

LESSON IX.—PART I.—*Gen. ch. xxv. to xxvii.*

Esau—Jacob, the Supplanter—Do not evil that good may come—Jacob served by Esau—Esau's yoke broken—Election.

1. How old was Abraham when he died?

One hundred and seventy-five years. *Gen. xxv. 7.*

2. Where did his sons Isaac and Ishmael bury him?

In the cave of Machpelah. *Gen. xxv. 9.*

3. Had he other sons beside these?

He had six sons by his wife Keturah. *Gen. xxv. 1-4.*

4. What became of Isaac after his father's death?

And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi. *Gen. xxv. 11.*

5. What children had he?

Esau and Jacob. *Gen. xxv. 21-26.*

6. Which was the older?

Esau. *Gen. xxv. 25.*

7. Which did the LORD say should serve the other?
The elder shall serve the younger. *Gen. xxv. 23.*

8. What were their occupations?

Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. *Gen. xxv. 27.*

9. Which did Isaac love, and which Rebekah?

Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. *Gen. xxv. 28.*

10. How came Esau to sell his birthright?

Jacob sold pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: and Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. *Gen. xxv. 29-34.*

11. What was Esau's name called on account of the red pottage?

Edom, which means *red*. *Gen. xxv. 30.*

12. What did Esau think of his birthright?

Esau despised his birthright. *Gen. xxv. 34.*

13. When the LORD appeared to Isaac at Gerar, what did He promise him?

To multiply and bless him. *Gen. xxvi. 1-4.*

14. What reason did the LORD give for this?

Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. *Gen. xxvi. 5.*

15. From among what people did Esau take wives?

From the Hittites. *Gen. xxvi. 34.*

16. Were his parents displeased at this?

They were a grief of mind unto Isaac and to Rebekah.
Gen. xxvi. 35.

17. When Isaac was old and his eyes were dim, what did he tell Esau to do?

Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. *Gen. xxvii. 2-4.*

18. Who heard Isaac speak to Esau?

Rebekah. *Gen. xxvii. 5.*

19. What did she tell Jacob to do?

Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father. *Gen. xxvii. 9, 10.*

20. Why did Rebekah wish Jacob to bring savoury meat to his father?

That he may eat, and that he may bless thee before his death. *Gen. xxvii. 10.*

21. Why did Jacob hesitate to do this?

Behold, Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me. *Gen. xxvii. 11.*

22. If his father detected him, what consequence did he fear?

I shall bring a curse upon me, and not a blessing. *Gen. xxvii. 12.*

23. What did his mother answer?

Upon me be thy curse, my son: only obey my voice. *Gen. xxvii. 13.*

24. Did Jacob go for the kids?

He did. *Gen.* xxvii. 14.

25. What raiment did Rebekah put on him?

Goodly raiment of her eldest son Esau. *Gen.* xxvii. 15.

26. How did she disguise his smooth skin?

She put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. *Gen.* xxvii. 16.

27. When Jacob came to Isaac with the meat, how did he say he had found it so quickly?

Because the Lord thy God brought it to me. *Gen.* xxvii. 20.

28. What did Isaac say about his voice and hands?

The voice is Jacob's voice, but the hands are the hands of Esau. *Gen.* xxvii. 22.

29. How did Jacob answer when his father asked if he was his very son Esau?

He said, I am. *Gen.* xxvii. 24.

30. How did Isaac bless him?

God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee. *Gen.* xxvii. 28, 29.

31. When Esau afterwards brought his venison, and Isaac found that he was deceived, what did he do?

He trembled very exceedingly. *Gen.* xxvii. 33.

32. What did he say of Jacob?

Thy brother came with subtlety, and hath taken away thy blessing. *Gen.* xxvii. 35.

33. What did Esau do?

He cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. *Gen.* xxvii. 34.

34. What did he say of Jacob?

Is he not rightly named Jacob? for he hath supplanted me these two times. *Gen.* xxvii. 36.

35. What does the name *Jacob* mean?

A supplanter.

36. How did he supplant Esau twice?

He took away my birthright; and, behold, now he hath taken away my blessing. *Gen.* xxvii. 36.

37. What did Esau ask of his father?

Hast thou but one blessing, my father? bless me, even me also, O my father! and Esau lifted up his voice and wept. *Gen.* xxvii. 38.

38. What blessing did his father give him?

Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother. *Gen.* xxvii. 39, 40.

39. Should he ever break his yoke?

And it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. *Gen.* xxvii. 40.

LESSON IX.—PART II.

1. What saying of the wicked does Esau's estimate of the profit of his birthright recall to us?

For he hath said, It profiteth a man nothing that he should delight himself with God. *Job* xxxiv. 9.

2. How is Esau held up to us as a warning in the New Testament?

Looking diligently lest any man fail of the grace of God; lest there be any profane person, as Esau, who

for one morsel of meat sold his birthright. *Heb. xii. 15, 16.*

3. Did Esau repent of this?

For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. *Heb. xii. 17.*

4. What was the consequence of Esau's falling from the grace of God?

Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. *Mal. i. 2, 3.*

5. What was the real blessing which Esau despised as his birthright, and which Jacob obtained?

By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. *Heb. xi. 9, 10.*

6. What was the city for which he looked?

That great city, the holy Jerusalem. *Rev. xxi. 10.*

7. What does Solomon teach of the uncertainty of life?

Boast not thyself of to-morrow: for thou knowest not what a day may bring forth. *Prov. xxvii. 1.*

8. What does St. James say?

Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. *James iv. 14.*

9. How did Isaac know how to bless his sons?

By faith Isaac blessed Jacob and Esau concerning things to come. *Heb. xi. 20.*

10. Which commandment did Jacob break in his reply about getting his venison so quickly?

The Third. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

11. What is St. Paul's rule concerning such lying words as Jacob's—I am Esau?

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. *Eph. iv. 25.*

12. Why was Isaac wrong in attempting to make Esau lord over his brethren?

The Lord had said, The elder shall serve the younger.

13. Was it right in Rebekah and Jacob to bring about this purpose of the Lord even by falsehood?

For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner? And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose damnation is just. What then? are we better than they? No, in nowise. *Rom. iii. 7-9.*

14. What reason does St. Paul give for Jacob's being made lord over his brethren?

For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. *Rom. ix. 11-13.*

15. Where is the doctrine of election explained?

In No. xvii. of the Articles of Religion, Book of Common Prayer.

16. What dwelling did the Lord give Esau?

Thus dwelt Esau in Mount Seir. Esau is Edom. *Gen.* xxxvi. 8. And I gave unto Esau Mount Seir, to possess it. *Josh.* xxiv. 4.

17. Where do we read that Esau served his brother?

David reigned over all Israel. And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. *2 Sam.* viii. 14, 15.

18. When did he break his yoke?

In the reign of Jehoram, king of Judah. In his days the Edomites revolted from under the dominion of Judah, and made themselves a king. *2 Chron.* xxi. 8; *2 Kings* viii. 22.

REMARKS.—Esau despised his birthright, because, like Cain, he was without faith. Jacob valued it, because, like Abel, he had faith. The promises were to Abraham and his seed. Esau, as Isaac's first-born, would be entitled to keep them in his family and transmit them to his children. But he may have thought, I shall die long before I can come in possession of the land of promise; what difference does it make to me who inherits it if I cannot? So he sold his birthright, his great privilege, for a mess of pottage. He thought only of an earthly possession, and thus overlooked the heavenly inheritance which was visible to Jacob's eye of faith. And yet Jacob was guilty of very great sin in deceiving his father, and falsely using the name of the LORD; and he was punished for it by exile, and by being himself deceived in relation to his wife Rachel. We can trace the ill effects of his sin through his whole life, and through all his family relations; and yet all things were made to work together for good by the LORD. How many serious lessons are here taught! and how plainly are the practical consequences of sin exhibited! Let us not pass by either unheeded, especially the strong denunciation of that false rule, Let us do evil, that good may come.

LESSON X.—PART I.—*Gen.* ch. xxvii. to xxix.

Esau's threat—Jacob's flight to Haran—Jacob's vision of the Ladder at Bethel—Rachel—Leah—Behaviour in Church.

1. How did Esau regard Jacob because of his father's blessing?

He hated him. *Gen.* xxvii. 41.

2. What did he threaten to do?

The days of mourning for my father are at hand; then will I slay my brother. *Jacob.* *Gen.* xxvii. 41.

3. When Rebekah heard this, what did she tell Jacob to do?

Arise, flee thou to Laban my brother, to Haran; and tarry with him a few days, until thy brother's fury turn away. *Gen.* xxvii. 43, 44.

4. What did Isaac tell Jacob to do?

Arise, go to Padan-aram, to the house of Bethuel, thy mother's father; and take thee a wife from thence of the daughters of Laban, thy mother's brother. *Gen.* xxviii. 2.

5. Where did Jacob go?

Jacob went out from Beer-sheba, and went toward Haran. *Gen.* xxviii. 10.

6. What vision did he have on the way?

He dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. *Gen.* xxviii. 12.

7. What did the LORD say to him from above the ladder?

I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth. And in thee and in thy seed shall all the families of the earth be blessed. *Gen. xxviii. 13, 14.*

8. What did Jacob say when he awoke?

Surely the LORD is in this place; and I knew it not. *Gen. xxviii. 16.*

9. Why was he afraid?

And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. *Gen. xxviii. 17.*

10. What did Jacob do with the stone that he had for his pillow?

He set it up for a pillar, and poured oil upon the top of it. *Gen. xxviii. 18.*

11. What did he call the place?

Bethel. *Gen. xxviii. 19.*

12. What does *Bethel* mean?

The house of God.

13. What vow did Jacob make there?

If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God. *Gen. xxviii. 20, 21.*

14. What should the stone set for the pillar be?

And this stone, which I have set for a pillar, shall be God's house. *Gen. xxviii. 22.*

15. What offerings did Jacob vow to God?

Of all that thou shalt give me I will surely give the tenth unto thee. *Gen. xxviii. 22.*

16. Where did Jacob come on his journey?

Into the land of the people of the East. *Gen.* xxix. 1.

17. To what did he come?

To a well with a great stone upon its mouth, and three flocks of sheep lying by it. *Gen.* xxix. 2.

18. While he was talking with the shepherds, who came to the well?

Rachel came with her father's sheep: for she kept them. *Gen.* xxix. 9.

19. Who was Rachel?

The daughter of Laban, Jacob's mother's brother. *Gen.* xxix. 10.

20. What did Jacob do when he saw Rachel?

He rolled the stone from the well's mouth, and watered the flock of Laban. *Gen.* xxix. 10.

21. What did Rachel do when Jacob told her who he was?

She ran and told her father. *Gen.* xxix. 12.

22. How did Laban receive Jacob?

He ran to meet him, and embraced him, and kissed him, and brought him to his house. *Gen.* xxix. 13.

23. How many daughters had Laban?

Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. *Gen.* xxix. 16.

24. Which did Jacob love?

Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. *Gen.* xxix. 18.

25. Did Laban agree?

And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. *Gen.* xxix. 19.

26. When the seven years were fulfilled, what did Laban do?

Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him. *Gen. xxix. 23.*

27. Whom did Laban give to Leah as her handmaid?
Zilpah. *Gen. xxix. 24.*

28. What did Jacob say to Laban when he found what had been done?

What is this thou hast done unto me? did I not serve with thee for Rachel? wherefore then hast thou beguiled me? *Gen. xxix. 25.*

29. What did Laban answer?

It must not be so done in our country, to give the younger before the first-born. *Gen. xxix. 26.*

30. What did he offer Jacob?

We will give thee this also for the service which thou shalt serve with me yet seven other years. *Gen. xxix. 27.*

31. Did Jacob agree to this?

And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. *Gen. xxix. 28.*

32. Whom did Laban give to Rachel for her maid?
Bilhah. *Gen. xxix. 29.*

LESSON X.—PART II.

1. How was Rebekah punished for teaching her son to supplant his brother?

By Jacob's exile from home: and by Esau's wives, which were a grief of mind to her. Probably also by Esau's whole conduct, which was profane.

2. How was Jacob afterwards deceived in like manner as he deceived Isaac?

By having Leah given to him instead of Rachel.

3. What part of our LORD's Sermon on the Mount applies to him?

With what measure ye mete, it shall be measured to you again. *Matt.* vii. 2.

4. What did the LORD Jesus say to Nathaniel?

Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. *John* i. 51.

5. What are our Church buildings called?

The house of God.

6. Is the LORD in those places?

Where two or three are gathered together in my name, there am I in the midst of them. *Matt.* xviii. 20.

7. How ought people to behave when they are gathered together in church?

The LORD is in His holy temple: let all the earth keep silence before Him. *Hab.* ii. 20.

8. Is this text found in the Prayer-book?

It is among the sentences read at the opening of the service.

9. What is the description of Laban's reply when Jacob proposed to serve for Rachel?

They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak. *Psa.* xii. 2.

10. What Christian grace did Jacob's conduct towards Laban exemplify?

Charity, which beareth all things, believeth all things, hopeth all things, endureth all things. *1 Cor.* xiii. 7.

REMARKS.—Esau hated his brother, and, like Cain, was determined to kill him. How bitter and terrible a hatred must

that have been ! How carefully should we guard against anger, when we know it can so accumulate in force, and in control over us, as to make us willing to murder our brother ! Be ye angry and sin not (*Eph.* iv. 26), is the rule our LORD has given—for He never leaves us without a rule to guide us. Esau hated his brother, and God says, Esau have I hated. Thus the violation of a command is visited in kind. When Jacob arose from his dream, he was filled with awe, and said, How dreadful is this place ! for it is the house of God. No degree of familiarity will diminish the awe which we feel on entering the house of God, if our thoughts are right. It is not a superstitious regard for the mere place itself ; but it is reverence inspired by the solemn thought, Surely the LORD is in this place. How unseemly must all whispering and levity appear to one who goes to church in such a frame !

LESSON XI.—PART I.—*Gen.* ch. xxx. to xxxii.

Laban's deceit—Jacob's flight from Laban—The Man who wrestled with Jacob—Israel blessed.

1. When Rachel bare no children, what did she say to Jacob ?

Give me children, or else I die. *Gen.* xxx. 1.

2. How did she die ?

When Benjamin, her second child, was born. *Gen.* xxxv. 16–19.

3. How long did Jacob remain with Laban ?

Twenty years. *Gen.* xxxi. 38.

4. Was he prosperous ?

The man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses. *Gen.* xxx. 43.

5. How did Laban treat him ?

And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. *Gen.* xxxi. 2.

6. Why?

Your father hath deceived me, and changed my wages, ten times; but God suffered him not to hurt me. Thus God hath taken away the cattle of your father, and given them to me. *Gen.* xxxi. 7, 9.

7. To whom did Jacob say this?

To his wives. *Gen.* xxxi. 4.

8. Who told him to return to his father's land?

The LORD. *Gen.* xxxi. 3.

9. How did he leave Laban?

Jacob stole away unawares to Laban the Syrian. *Gen.* xxxi. 20.

10. Did Laban pursue him?

He pursued after him seven days' journey. *Gen.* xxxi. 23.

11. What did God tell Laban in a dream?

Take heed that thou speak not to Jacob either good or bad. *Gen.* xxxi. 24.

12. How did Laban reproach Jacob?

Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp? *Gen.* xxxi. 27.

13. What did Jacob answer?

Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. *Gen.* xxxi. 31.

14. How did Jacob chide Laban?

Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. *Gen.* xxxi. 42.

15. How did they make a covenant?

Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. *Gen. xxxi. 45, 46.*

16. What did Jacob call the place?

Galeed; and Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another. *Gen. xxxi. 48, 49.*

17. What covenant did they make?

This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. *Gen. xxxi. 52.*

18. How did they separate?

Early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place. *Gen. xxxi. 55.*

19. Who met Jacob on his way?

The Angels of God. *Gen. xxxii. 1.*

20. What did he call them?

And when Jacob saw them, he said, This is God's host. *Gen. xxxii. 2.*

21. Why did Jacob send messengers to Esau?

I have sent to tell my lord, that I may find grace in thy sight. *Gen. xxxii. 5.*

22. What did the messengers tell Jacob on their return?

We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. *Gen. xxxii. 6.*

23. How did this affect Jacob?

He was greatly afraid and distressed. *Gen. xxxii. 7.*

24. Why did he divide his people and herds into two bands?

He said, If Esau come to the one company, and smite it, then the other company which is left shall escape. *Gen. xxxii. 8.*

25. How did Jacob express his unworthiness in praying to God?

I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant. *Gen. xxxii. 10.*

26. From whom did he pray to be delivered?

From the hand of Esau. *Gen. xxxii. 11.*

27. What present did he send before him to appease Esau?

Droves of cattle, and camels and asses. *Gen. xxxii. 14, 15.*

28. When Jacob had sent his wives and children over the brook Jabbok, and was left alone, what happened to him?

There wrestled a Man with him until the breaking of the day. *Gen. xxxii. 24.*

29. What did He do when He prevailed not against Jacob?

He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as He wrestled with him. *Gen. xxxii. 25.*

30. What did He say to Jacob?

Let me go, for the day breaketh. *Gen. xxxii. 26.*

31. What did Jacob answer?

I will not let thee go, except thou bless me. *Gen. xxxii. 26.*

32. What name did He give Jacob?

And He said, Thy name shall be called no more Jacob,

but Israel: for as a prince hast thou power with God and with men, and hast prevailed. *Gen.* xxxii. 28.

33. What does *Israel* mean?

A prince of God.

34. What did the Man reply when Jacob said, Tell me, I pray thee, thy name?

Wherefore is it that thou dost ask after my name? *Gen.* xxxii. 29.

35. Did Jacob obtain a blessing?

And He blessed him there. *Gen.* xxxii. 29.

36. What did Jacob call the place?

Peniel: for I have seen God face to face, and my life is preserved. *Gen.* xxxii. 30.

37. What does *Peniel* mean?

The face of God.

LESSON XI.—PART II.

1. Why did God take away Laban's cattle to give them to Jacob?

The wealth of the sinner is laid up for the just. *Prov.* xiii. 22.

2. Why was it perfectly right?

Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good. *Matt.* xx. 15.

3. What was the spirit in which Laban reproached Jacob for leaving him secretly?

He that hateth dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not. *Prov.* xxvi. 24, 25.

4. How can we be safe from all who would do us harm?

Sanctify the LORD of hosts Himself; and let Him be your fear, and let Him be your dread. *Is.* viii. 13.

5. What does Laban's amicable parting with Jacob show?

When a man's ways please the LORD, He maketh even his enemies to be at peace with him. *Prov.* xvi. 7.

6. What principle did Jacob illustrate in trying to conciliate Esau, while he provided for the safety of part of his possessions?

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. *Matt.* x. 16.

7. Why did Jacob feel that he was not worthy of the least of God's mercies?

O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. *Dan.* ix. 8.

8. Who is there that sinneth not?

For there is not a just man upon earth, that doeth good, and sinneth not. *Eccl.* vii. 20.

9. Suppose that we say we have no sin?

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 *John* i. 8.

10. Why did God show to Jacob His mercy and truth?

To the LORD our God belong mercies and forgivenesses, though we have rebelled against Him. *Dan.* ix. 9.

11. How does St. Paul speak of prayers?

That ye strive together with me in your prayers to God for me. *Rom.* xv. 30. And, Always labouring fervently for you in prayers. *Col.* iv. 12.

12. Against what does he say they wrestle?

For we wrestle not against flesh and blood, but against

principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Eph.* vi. 12.

13. How does Hosea speak of the wrestling of Jacob?

Yea, he had power over the Angel, and prevailed: he wept, and made supplication unto Him: he found Him in Bethel, and there He spake with us. Even the LORD God of hosts; the LORD is his memorial. *Hosea* xii. 4, 5.

14. Where is the LORD spoken of as a man?

The second man is the LORD from heaven. *1 Cor.* xv. 47.

15. When the Angel of the LORD appeared to Manoah, the father of Samson, about six hundred years after he appeared to Jacob, what question did Manoah ask him?

What is thy name? *Judges* xiii. 17.

16. What did the Angel answer?

Why askest thou thus after my name, seeing it is secret? *Judges* xiii. 18.

17. What other meaning has the word of the original language, which is here translated *secret*?

Wonderful.

18. What passage in Isaiah alludes to this Wonderful Angel?

For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. *Is.* ix. 6.

19. What does the word *Angel* mean?

Messenger, or one sent.

20. What does Jacob's perseverance, and ultimate success in obtaining His blessing, teach?

Shall not God avenge His own elect, which cry day

and night unto Him, though He bear long with them?
Luke xviii. 7.

21. To whom does the Psalmist attribute the power to bless us?

God shall bless us; and all the ends of the earth shall fear Him. *Psa. lxvii. 7.*

22. How did Jacob see God face to face?

No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him. *John i. 18.*

REMARKS.—Rachel's murmuring and discontent seem to have been punished in the very way her words indicated. When we remember how frequently this happens, it should be to us a warning not to utter vows, or wishes, or threats, without well weighing them. It would appear that they are often brought to pass, as if they were prayers the answers to which come long after they are forgotten. Nor is this a hard sentence, when we remember how much of God's mercy and truth is shown us, how many blessings we have, although in many things we offend all. To murmur, then, because we have not more, is to assert an arrogant right to have *any thing*, when all we have is by God's bounty, and is a thousandfold more than we deserve. Jacob's sublime prayer is a model for us, expressing a sense of his unworthiness of the mercy and bounty of God, fear of enemies, and humble faith in God's promises of deliverance while pleading obedience to His commands. By this prayer Jacob trusted to secure God's interference to cause his peace-offering to turn away Esau's wrath; and his prayer was heard. While we pray earnestly to God to protect us against harm, and to guide our steps aright, we should use all the true and lawful means which our capacity admits, to secure the objects of our prayers, and thus we shall be both wise and harmless. The wrestling of Jacob is a symbol of the earnest manner in which we should pray against the power of sin over us, our friends, our country, and the whole world: all which is

expressed in the short sentence, Thy kingdom come. In the view that our Lord Jesus Himself was the "Man," the "Angel of God," who so often appeared to Jacob and to others of the Old Testament, a beautiful harmony is exhibited between His offices before and after His advent into the world. Thus, He who is One with The Mighty God, The Everlasting Father, The Prince of Peace, was the messenger of God to man to promise him blessings, even from the beginning, centuries before He was "sent" in His human nature to die for our sins: and thus He is The Lamb slain from the foundation of the world. (*Rev.* xiii. 8.)

LESSON XII.—PART I.—*Gen.* xxxiii. to xxxvii.

Esau conciliated—Rachel's death at Bethlehem—Israel's twelve Sons—Joseph's dreams.

1. How did Jacob meet Esau?

He bowed himself to the ground seven times, until he came near to his brother. *Gen.* xxxiii. 3.

2. How did Esau meet him?

Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. *Gen.* xxxiii. 4.

3. What did Jacob say when Esau asked about the women and children with him?

They are the children which God hath graciously given thy servant. *Gen.* xxxiii. 5.

4. Where did Esau go then?

So Esau returned that day on his way unto Seir. *Gen.* xxxiii. 16.

5. Where did Jacob go?

And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan. *Gen.* xxxiii. 18.

6. What did he erect there?

An altar, and called it El-elohé-Israel; that is, God, the God of Israel. *Gen.* xxxiii. 20.

7. After this, where did God tell Jacob to go?

Arise, go up to Bethel, and dwell there, and make there an altar unto God. *Gen.* xxxv. 1.

8. What did Jacob tell his household to do?

Put away the strange gods that are among you, and be clean, and change your garments. *Gen.* xxxv. 2.

9. Where did Rachel die?

Rachel died and was buried in the way to Ephrath, which is Bethlehem. *Gen.* xxxv. 19.

10. How many sons had Jacob?

Now the sons of Jacob were twelve. *Gen.* xxxv. 22.

11. Which were the sons of Leah?

Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulon. *Gen.* xxxv. 23.

12. Which were the sons of Rachel?

Joseph, and Benjamin. *Gen.* xxxv. 24.

13. Which were the sons of Bilhah, Rachel's handmaid?

Dan, and Naphtali. *Gen.* xxxv. 25.

14. Which were the sons of Zilpah, Leah's handmaid? Gad, and Asher. *Gen.* xxxv. 26.

15. Where were these twelve sons of Jacob born?

In Padan-aram. *Gen.* xxxv. 26.

16. Did Jacob see his father again?

Jacob came unto Isaac his father, unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. *Gen.* xxxv. 29.

17. How old was Isaac when he died?

The days of Isaac were an hundred and fourscore years, and Isaac gave up the ghost and died. *Gen.* xxxv. 28, 29.

18. In what land did Jacob dwell?

In the land wherein his father was a stranger, in the land of Canaan. *Gen.* xxxvii. 1.

19. How old was Joseph at this time?

Seventeen years old. *Gen.* xxxvii. 2.

20. What did he tell Jacob about the sons of Bilhah and Zilpah?

Joseph brought unto his father their evil report. *Gen.* xxxvii. 2.

21. Did Israel love Joseph?

Now Israel loved Joseph more than all his children, because he was the son of his old age. *Gen.* xxxvii. 3.

22. What did he make him?

A coat of many colours. *Gen.* xxxvii. 3.

23. When his brethren saw that he was loved more than they, how did it affect them?

They hated him, and could not speak peaceably unto him. *Gen.* xxxvii. 4.

24. What dream had he which made them hate him more?

Behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. *Gen.* xxxvii. 7.

25. What did his brethren say to this?

Shalt thou indeed reign over us? *Gen.* xxxvii. 8.

26. What other dream had Joseph?

Behold, the sun, and the moon, and the eleven stars, made obeisance to me. *Gen.* xxxvii. 9.

27. What did his father say when he told him this dream?

What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth? *Gen.* xxxvii. 10.

28. How were his brethren and his father affected by the last dream?

His brethren envied him; but his father observed the saying. *Gen.* xxxvii. 11.

LESSON XII.—PART II.

1. How might Jacob have spoken of the answer to his prayer to be delivered from the hand of Esau?

I sought the LORD, and He heard me, and delivered me from all my fears. *Psa.* xxxiv. 4.

2. How does St. Paul express the same idea?

If God be for us, who can be against us? *Rom.* viii. 31.

3. What does David say of children?

Lo, children are an heritage of the LORD: and the fruit of the womb is His reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them. *Psa.* cxxxvii. 3-5.

4. Why did Jacob put away the strange gods from his household?

What agreement hath the temple of God with idols? for ye are the temple of the living God. Wherefore come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing; and I will receive you. *2 Cor.* vi. 16, 17.

5. How does St. James exhort us to be clean?

Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. *James* iv. 8.

6. What are Jacob's twelve sons called?

And Jacob begat the twelve patriarchs. *Acts* vii. 8.

7. Why did the world hate the LORD Jesus?

But me the world hateth, because I testify of it, that the works thereof are evil. *John* vii. 7.

8. What consolation does He give us if the world hate us for doing our duty?

If the world hate you, ye know that it hated me before it hated you. *John* xv. 18.

9. What induced Joseph's brethren to sell him?

The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him. *Acts* vii. 9.

10. For what cause did the Jews deliver up our Saviour to be crucified?

For he knew that for envy they had delivered Him. *Matt.* xxvii. 18.

11. What does Solomon say of envy?

Wrath is cruel, and anger is outrageous; but who is able to stand before envy? *Prov.* xxvii. 4.

12. What lesson does the conduct of Joseph's brethren teach us?

To guard against envious feelings, which make us forget our duty toward our neighbour.

13. What is thy duty toward thy neighbour?

My duty toward my neighbour, is to love him as myself, and to do to all men as I would they should do unto me: to love, honour, and succour my father and mother: to honour and obey the civil authority: to submit myself to all my governors, teachers, spiritual pastors, and masters: to order myself lowly and reverently to all my betters: to hurt nobody by word or deed: to be true and just in all my dealings: to bear no malice nor hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: to keep my body in temperance, soberness, and

chastity: not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me. *Catechism.*

14. What is said of the mother of our Lord after His interview with the doctors in the temple?

His mother kept all these sayings in her heart. *Luke ii. 51.*

15. Did Joseph's brethren believe in his dreams?

It is probable that, owing to their own wickedness, they did not fully believe in them, else they would not have sought to frustrate them as they did.

16. Did our Saviour's brethren believe in Him?

For neither did His brethren believe in Him. *John vii. 5.*

REMARKS.—Jacob, like Abraham, was told by God to go from the country where he was living to another. But he had reason to think that he would there encounter his brother Esau, who had threatened to kill him just before they last parted. Yet he implicitly obeyed, and went up with the cattle and their young, with the mother and the children. While on his way, he heard that Esau was coming to meet him with a large company in warlike array. He naturally felt doubts and fears as to what should be the result; but he steadfastly trusted in God who sent him, and committed his whole cause to Him in humble prayer. The end of his hard trial was an affecting proof that God had touched the heart of his brother, and filled it with generous feelings towards him. Thus shall it be with us if we pursue the same course with Jacob. The very same care shall be extended over us, no matter how desperate the prospect before us may appear. Joseph was beloved by his father, not only because he was the oldest son of his favourite wife Rachel, but because he was good from his childhood. He is another instance, like Abel, of a virtuous life exciting hatred and envy in those who are wicked. The knowledge that such is often

the case, and the dread of incurring the ill-will of the unprincipled, sometimes betray people of naturally good inclinations into sinful deeds, or, what is as bad, into an implied approval of them. But what is a man profited, if he shall gain the whole world, and lose his own soul? (*Matt. xvi. 26.*) What is the hatred of the wicked if God be on our side? Let us pursue an even, independent course, doing only right in the sight of God; and not only will good people approve us, but our firmness and consistent character will soon win the respect of those who once ridiculed us; and our religion, which they once called weakness, will become, even in their eyes, our tower of strength.

LESSON XIII.—PART I.—*Gen. ch. xxxvii.*

Joseph sold into Egypt—Envy.

1. Where did Joseph's brethren go to feed their father's flock?

In Shechem. *Gen. xxxvii. 12.*

2. Where was Shechem?

About forty miles north of Hebron.

3. For what did Israel send Joseph to his brethren?

Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. *Gen. xxxvii. 14.*

4. Where did he find them?

In Dothan. *Gen. xxxvii. 17.*

5. Where is Dothan?

About eight miles beyond Shechem.

6. What did his brethren do when they saw Joseph afar off?

They conspired against him to slay him. *Gen. xxxvii. 18.*

7. What did they say about him?

Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. *Gen. xxxvii. 19, 20.*

8. Who tried to deliver him out of their hands?

Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. *Gen. xxxvii. 21.*

9. What did he propose to do with him?

Shed no blood, but cast him into this pit that is in the wilderness. *Gen. xxxvii. 22.*

10. Why did he propose this?

That he might rid him out of their hands, to deliver him to his father again. *Gen. xxxvii. 22.*

11. What did they do when Joseph came to them?

They stript Joseph out of his coat of many colours; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. *Gen. xxxvii. 23, 24.*

12. While they were eating bread, whom did they see coming?

A company of Ishmaelites came from Gilead. *Gen. xxxvii. 25.*

13. Where were they going?

With their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt. *Gen. xxxvii. 25.*

14. What did Judah then say to his brethren?

What profit is it if we slay our brother, and conceal his blood? *Gen. xxxvii. 26.*

15. What did he propose to do with Joseph?

Let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, and our flesh. *Gen. xxxvii. 27.*

16. Did they agree?

And his brethren were content. *Gen.* xxxvii. 27.

17. For how much did they sell Joseph?

For twenty pieces of silver. *Gen.* xxxvii. 28.

18. What did Reuben do when he returned to the pit and found Joseph not there?

He rent his clothes. *Gen.* xxxvii. 29.

19. What did they do with Joseph's coat?

They killed a kid of the goats, and dipped the coat in the blood. *Gen.* xxxvii. 31.

20. When they brought it to their father, what did they say?

This have we found: know now whether it be thy son's coat or no. *Gen.* xxxvii. 32.

21. Did he know the coat?

He knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. *Gen.* xxxvii. 33.

22. How did Jacob show his grief?

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. *Gen.* xxxvii. 34.

23. Did he permit himself to be comforted?

All his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. *Gen.* xxxvii. 35.

LESSON XIII.—PART II.

1. How does David describe the conduct of Joseph's brethren in conspiring to kill him?

The wicked plotteth against the just, and gnasheth upon him with his teeth. *Ps.* xxxvi. 12.

2. What did the husbandmen in the parable say, when they saw the householder's son whom he sent to them?

This is the heir; come, let us kill him, and let us seize on his inheritance. *Matt.* xxi. 38.

3. How does Jeremiah speak of the balm of Gilead?

Go up into Gilead, and take balm, O virgin, the daughter of Egypt. *Jer.* xlvi. 11.

4. What does David say concerning going down to the pit?

What profit is there in my blood, when I go down to the pit? *Psa.* xxx. 9.

5. What says Zechariah?

As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. *Zech.* ix. 11.

6. Who bringeth us from the pit?

The God of peace, that brought again from the dead our LORD Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant. *Heb.* xiii. 20.

7. How might Joseph have given thanks to God when he was drawn out of the pit?

O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. *Psa.* xxx. 3.

8. Who delivered up the LORD Jesus to the Jews?

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. *Matt.* xxvi. 14, 15.

9. Are the names *Judah* and *Judas* the same?

They are. *Matt.* i. 2, 3.

10. Why did Reuben and Jacob rend their clothes when they heard of the loss of Joseph?

It was the customary way of exhibiting grief, or emotion, in their country.

11. What does the prophet Joel tell us to do?

Rend your heart, and not your garments, and turn unto the LORD your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. *Joel* ii. 13.

12. Is this text used in the Church service?

It is one of the sentences appointed to be read at the opening of the service.

13. What instances are given of rending clothes in the New Testament?

The High Priest rent his clothes when he charged our LORD with speaking blasphemy: and the Apostles Barnabas and Paul, when the people were going to sacrifice to them as gods at Lystra. *Matt.* xxvi. 65; *Acts* xiv. 14.

REMARKS.—The conduct of Joseph's brethren, under the influence of their envy and hatred, exhibits a shocking degree of wickedness. They were prepared to work some violence upon him; and when they saw him coming towards them, and within their power, the most unrelenting of them proposed to slay him. But Reuben, who had already committed one grievous sin against his father, tried to save Joseph and restore him to his father. Their assent to his proposition, as they understood it, did not relieve them from the crime of murder, for Joseph must have perished if thrown alive into a pit and left there. How ferocious the working of their envy, when they could thus destroy so innocent and lovely a child, merely because he was a rebuke to their own evil conduct! It seems that covetousness in Judah made him seek to gain *profit* from the life of his brother, and thus the God of Joseph made Judah's sin to work for Joseph's good. With dark malignity these men sought to

punish their father for his love towards the child of his old age, and, staining the coat he had made for him with blood, they fabricated a falsehood which they easily imposed upon him; for how could he believe his own children guilty of such a crime! They even rose up with hypocritical sympathy to comfort their father for the sorrow they had brought upon him. Ah! what a warning is this against envy, hatred, and malice, and all uncharitableness! We can never say to our evil passions, Thus far shall ye go, and no farther. They blind us to all sense of right, and hurry us on to awful sins which, though committed in an instant, may not cease to cause us bitter remorse through our whole lives.

LESSON XIV.—PART I.—*Gen.* xxxviii. to xl.

Joseph's interpretation of dreams—Joseph set over Pharaoh's house—Comfort in trials.

1. Who were the sons of Judah by Tamar?

Pharez and Zarah. *Gen.* xxxviii. 29, 30.

2. Who bought Joseph in Egypt?

Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian. *Gen.* xxxix. 1.

3. Why did he make Joseph overseer over his house?

His master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. *Gen.* xxxix. 3.

4. Did the Egyptian prosper?

The LORD blessed the Egyptian's house for Joseph's sake. *Gen.* xxxix. 5.

5. What was done to Joseph on the false accusation of Potiphar's wife?

Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound. *Gen.* xxxix. 20.

6. Was the LORD with him in prison?

But the LORD was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. *Gen.* xxxix. 21.

7. What did the keeper of the prison commit to Joseph?

All the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. *Gen.* xxxix. 22.

8. Who were afterwards put in prison with Joseph?

The chief butler and the chief baker of the king of Egypt. *Gen.* xl. 1-3.

9. What happened to them while in prison?

They dreamed a dream both of them, each man his dream in one night. *Gen.* xl. 5.

10. When Joseph came into them in the morning, what did he say?

Wherefore look ye so sadly to-day? *Gen.* xl. 7.

11. What did Joseph say about the interpretation of their dreams?

Do not interpretations belong to God? *Gen.* xl. 8.

12. What was the chief butler's dream?

A vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. *Gen.* xl. 9-11.

13. How did Joseph interpret it?

The three branches are three days; yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place. *Gen.* xl. 12, 13.

14. What did Joseph say of himself when he asked the butler to think of him, and bring him out of prison?

For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing, that they should put me into the dungeon. *Gen. xl. 15.*

15. What was the chief baker's dream?

I had three white baskets on my head: and in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head. *Gen. xl. 16, 17.*

16. What was Joseph's interpretation of it?

The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. *Gen. xl. 19.*

17. What did Pharaoh do when he made a feast to all his servants, three days after, on his birthday?

He restored the chief butler unto his butlership again; but he hanged the chief baker: as Joseph had interpreted to them. *Gen. xl. 21, 22.*

18. Did the butler remember Joseph?

Yet did not the chief butler remember Joseph, but forgot him. *Gen. xl. 23.*

19. How long after did Pharaoh dream?

At the end of two full years. *Gen. xli. 1.*

20. What was his first dream?

There came up out of the river seven well-favoured kine and fat-fleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the other kine upon the brink of the river. And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. *Gen. xli. 2-4.*

21. What was his second dream?

Seven ears of corn came up upon one stalk, rank and

good. And, behold, seven thin ears, and blasted with the east wind, sprung up after them. And the seven thin ears devoured the seven rank and full ears. *Gen. xli. 5-7.*

22. Could the magicians and wise men interpret them? There was none that could interpret them. *Gen. xli. 8.*

23. What did the chief butler say to Pharaoh?

I do remember my faults this day. *Gen. xli. 9.*

24. Who did the butler say had interpreted his and the chief baker's dreams in prison?

A young man, an Hebrew, servant to the captain of the guard. *Gen. xli. 12.*

25. What did Joseph reply, when Pharaoh told him he had heard he could interpret a dream?

It is not in me: God shall give Pharaoh an answer of peace. *Gen. xli. 16.*

26. How did Joseph interpret Pharaoh's dreams?

Behold, there come seven years of great plenty throughout all the land of Egypt; and there shall arise after them seven years of famine. *Gen. xli. 29, 30.*

27. What did he advise Pharaoh to do?

Now, therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. *Gen. xli. 33.*

28. How should he provide food against the famine?

By gathering plenty of corn in the years of plenty, and laying it in store until the years of famine. *Gen. xli. 34-36.*

29. What did Pharaoh then say concerning Joseph?

Can we find such a one as this is, a man in whom the Spirit of God is? *Gen. xli. 38.*

30. Did he set Joseph over his house?

Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. *Gen. xli. 40.*

31. How old was Joseph?

Thirty years old. *Gen. xli. 46.*

32. Who was his wife?

Asenath, the daughter of Poti-pherah, priest of On. *Gen. xli. 50.*

33. How many sons had he?

Two. Manasseh and Ephraim. *Gen. xli. 51, 52.*

34. Did Joseph gather much corn?

Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. *Gen. xli. 49.*

35. What did he do when the famine was sore?

And Joseph opened all the store-houses, and sold unto the Egyptians. *Gen. xli. 56.*

LESSON XIV.—PART II.

1. What is remarkable about Pharez, the son of Judah?

He is mentioned in the book of the generations of Jesus Christ, among the progenitors of Joseph, the reputed father of our LORD. *Matt. i. 3.*

2. What does David say of the man whose delight is in the law of the LORD?

Whatsoever he doeth shall prosper. *Psa. i. 1-3.*

3. If the LORD be with us, what benefit can troubles give us?

But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered

a while, make you perfect, stablish, strengthen, settle you. 1 *Pet.* v. 10.

4. Ought you, then, to think it strange concerning the fiery trial which is to try you, as though some strange thing happened unto you?

No: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. 1 *Pet.* iv. 12-13.

5. Where is our great comfort in trials?

In our LORD: for in that He Himself hath suffered being tempted, He is able to succour them that are tempted. *Heb.* ii. 18.

6. What did Daniel say of the interpretation of dreams?

For there is a God in heaven that revealeth secrets. *Dan.* ii. 28.

7. What does St. Peter say concerning suffering for doing right, as Joseph did?

For it is better, if the will of God be so, that ye suffer for well doing than for evil doing. 1 *Pet.* iii. 17.

8. What did Joseph mean by saying, The three branches and the three baskets are three days?

He meant that they stood for three days.

9. What did our Saviour say of the bread and wine at His last supper?

This is my body. This is my blood. *Matt.* xxvi. 26, 28.

10. What does David say about being forgotten?

I am forgotten as a dead man out of mind. *Psa.* xxxi. 12.

11. In whom did he trust?

But I trusted in thee, O LORD; I said, Thou art my God. *Psa.* xxxi. 14.

12. How was he rewarded?

Blessed be the LORD; for He hath showed me His marvellous kindness in a strong city. *Ps. xxxi. 21.*

13. Why could not the wise men interpret Pharaoh's dream?

For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. *1 Cor. iii. 19.*

14. What did Daniel say to King Nebuchadnezzar concerning his own power of interpreting dreams?

But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king. *Dan. ii. 30.*

15. Why did King Darius set Daniel over his kingdom?

Because an excellent spirit was in him. *Dan. vi. 3.*

16. Why was Joseph sent before into Egypt?

He made him lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and teach his senators wisdom. *Ps. cv. 17, 21, 22.*

REMARKS.—Although an excellent spirit may be in us, the LORD may bring trials and heavy afflictions upon us, to prepare us for some great special work. If we continue steadfast, He will be with us, and even amidst our trials it will be seen that He maketh what we do to prosper. We have a far greater comfort under all kinds of trial than the Jews had, for we know that our LORD Himself, when He had taken our nature upon Him, was tempted in every form, and suffered from being tempted. Therefore, He knoweth all that can befall us, and how to succour us. Though other men to whom we have done some kindness may be ungrateful, and forget us, our LORD never will forget us. One form in which we may show forgetfulness of Him, however, is in the mode of speaking of events

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which occur, without ascribing them to the LORD's agency. In spite of the examples set us in the holy Scriptures, one would suppose, to hear men talk of good luck and ill luck, and the like, that the same LORD did not now, as in former times, direct all things. But let us not be ashamed to attribute to God His own works, for it will tend to keep alive our fear and our love of Him, if we form the habit of thinking and speaking of Him reverently, as the "Almighty and everlasting God, from whom cometh every good and perfect gift." (*Prayer for the clergy and people.*)

LESSON XV.—PART I.—*Gen.* ch. xli., xlii.

Jacob's sons sent to buy corn in Egypt—Their sin requited.

1. Did the famine extend to other lands?

And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands. *Gen.* xli. 57.

2. Who went down to buy corn in Egypt?

Joseph's ten brethren. *Gen.* xlii. 3.

3. Which of Joseph's brethren did not go down?

But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. *Gen.* xlii. 4.

4. What did they do when they came to Joseph?

They bowed down themselves before him with their faces to the earth. *Gen.* xlii. 6.

5. Did he know them?

He knew them, but made himself strange unto them, and spake roughly unto them. *Gen.* xlii. 7.

6. Did they know him?

But they knew not him. *Gen.* xlii. 8.

7. What did he accuse them of being?

Ye are spies; to see the nakedness of the land ye are come. *Gen. xlii. 9.*

8. What did they answer?

Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. *Gen. xlii. 13.*

9. How did Joseph say they should be proved?

Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved. *Gen. xlii. 16.*

10. Did he put them in prison?

He put them all together into ward three days. *Gen. xlii. 17.*

11. What did he say to them the third day?

If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me. And they did so. *Gen. xlii. 19, 20.*

12. Why did they think this distress had come upon them?

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. *Gen. xlii. 21.*

13. What did Reuben say?

Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. *Gen. xlii. 22.*

14. Did they know that Joseph understood them?

And they knew not that Joseph understood them; for he spake unto them by an interpreter. *Gen. xlii. 23.*

15. How did it affect him?

He turned himself about from them, and wept. *Gen. xlii. 24.*

16. Whom did Joseph retain?

He took from them Simeon, and bound him before their eyes. *Gen. xlii. 24.*

17. How did Joseph send them away?

Then Joseph commanded to fill their sacks with corn; and to restore every man's money into his sack, and to give them provision for the way. *Gen. xlii. 25.*

18. How did they feel when they found their money in their sacks?

Their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? *Gen. xlii. 28.*

19. What did Jacob say when they told him what had happened?

Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. *Gen. xlii. 36.*

20. What did Reuben reply?

Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. *Gen. xlii. 37.*

21. Did Jacob consent?

And he said, My son shall not go down with you; for his brother is dead, and he is left alone. *Gen. xlii. 38.*

22. What did he say would happen to him if mischief befell Benjamin?

Then shall ye bring down my gray hairs with sorrow to the grave. *Gen. xlii. 38.*

LESSON XV.—PART II.

1. What could have induced Joseph to treat his brethren so roughly?

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *Heb. xii. 11.*

2. Why does God appear to be angry with his sinful children?

He openeth also their ear to discipline, and commandeth that they return from iniquity. *Job xxxvi. 10.*

3. What if they obey?

If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures. *Job xxxvi. 11.*

4. What if they obey not?

But if they obey not, they shall perish by the sword, and they shall die without knowledge. *Job xxxvi. 12.*

5. Is our Heavenly Father always angry with those whom He afflicts?

Though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men. *Lam. iii. 32, 33.*

6. In what part of the Church service is this text used?

In the prayer "For a person under affliction."

7. Why did Joseph's brethren accuse themselves of his death, when no mention had been made of him?

They were convicted by their own conscience. *John viii. 9.*

8. Why did they say, his blood is required?

At the hand of every man's brother will I require the life of man. *Gen. ix. 5.*

9. What king, who was punished for his wicked deeds, made a confession similar to that made by Joseph's brethren?

Adoni-bezek, whom the children of Judah caught and cut off his thumbs and his great toes. He confessed that he had treated seventy kings in the same manner, and said, As I have done, so God hath requited me. *Judges i. 6, 7.*

10. What saith our Saviour, in His Sermon on the Mount?

With what measure ye mete, it shall be measured to you again. *Matt. vii. 2.*

11. What precept in the same sermon did Joseph observe, in restoring their money to his brethren?

Do good to them that hate you. *Matt. v. 44.*

12. How does St. Paul teach the same precept?

Bless them which persecute you. Recompense no man evil for evil. Avenge not yourselves, but rather give place unto wrath. If thine enemy hunger, feed him; if he thirst, give him drink. *Rom. xii. 14, 17, 19, 20.*

13. What is thy duty towards thy neighbour?

My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me. *Catechism.*

14. What should we remember when all things seem to be against us?

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the

things which are seen are temporal; but the things which are not seen are eternal. 2 *Cor.* iv. 17, 18.

REMARKS.—Joseph, who had himself been chastened by affliction, wished to try the effect of the same discipline on his brethren; and his roughness, while their eyes were holden that they should not know him (*Luke* xxiv. 16), served to awaken deep remorse in them. In obedience to the decree which had long before gone forth, their consciences required at their hand their brother's blood, and their savage cruelty to him rose up in stern judgment against them. When our Heavenly Father thus brings our sins before us by means of some real or threatened distress, our pain will be turned into a holy joy if we acknowledge and repent of our sins, and great shall be our reward at last. From looking upon a dismal prospect in which every thing seems to be against us, we shall be shown how light our affliction is, because it is a temporary one which shall bring us more clearly to perceive the heavenly and eternal joys to which our Father is leading us.

LESSON XVI.—PART I.—*Gen.* ch. xliii., xliv.

Benjamin sent to Egypt—Joseph's dreams fulfilled—The fifth commandment—Your sin will find you out.

1. When the corn was eaten, what did Jacob say?

Go again, buy us a little food. *Gen.* xliii. 1.

2. On what condition did they consent to go?

If thou wilt send our brother with us, we will go down and buy thee food. *Gen.* xliii. 4.

3. Who then promised to be surety for Benjamin?

Judah. *Gen.* xliii. 8, 9.

4. What did Jacob tell them to take with them?

A present of balm, honey, spices, myrrh, nuts, and almonds, and double money. *Gen.* xliii. 11, 12.

5. Did he send Benjamin too?

Take also your brother, and arise, go again unto the man. *Gen. xliii. 13.*

6. With what prayer did he send them?

God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. *Gen. xliii. 14.*

7. Where were the men brought?

Into Joseph's house. *Gen. xliii. 17.*

8. Why were they afraid?

Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. *Gen. xliii. 18.*

9. To whom did they explain about the money?

To the steward of Joseph's house. *Gen. xliii. 19.*

10. What did the steward say?

Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. *Gen. xliii. 23.*

11. What did they do when Joseph came home?

They brought him the present which was in their hand into the house, and bowed themselves to him to the earth. *Gen. xliii. 26.*

12. What did they do when Joseph asked about their father?

They bowed down their heads, and made obeisance. *Gen. xliii. 28.*

13. What did Joseph do when he saw his brother Benjamin?

He entered into his chamber, and wept there. *Gen. xliii. 30.*

14. How did they eat with him?

They set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves. *Gen. xliii. 32.*

15. Why might not the Egyptians eat bread with the Hebrews?

For that is an abomination unto the Egyptians. *Gen. xliii. 32.*

16. What did Joseph command to be done when the men were sent away?

Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. *Gen. xliv. 1, 2.*

17. What did he command his steward to do when they were gone?

Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? *Gen. xliv. 4.*

18. What did they say about the cup?

With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. *Gen. xliv. 9.*

19. With whom did he find it?

And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. *Gen. xliv. 12.*

20. What did they do then?

Then they rent their clothes, and laded every man his ass, and returned to the city. *Gen. xliv. 13.*

21. What did Judah say to Joseph?

God hath found out the iniquity of thy servants: be-

hold, we are my lord's servants, both we, and he also with whom the cup is found. *Gen.* xliv. 16.

22. What did Joseph reply?

God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. *Gen.* xliv. 17.

23. How did Judah plead with Joseph for Benjamin?

When I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die. *Gen.* xliv. 30, 31.

24. Whom did he offer for a bondman in his stead?

Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord. *Gen.* xliv. 33.

25. Why did he not wish to go up to his father without the lad?

Lest peradventure I see the evil that shall come on my father. *Gen.* xliv. 34.

LESSON XVI.—PART II.

1. What duty did Jacob fulfil in permitting Benjamin to go up with his brethren to buy corn, when they could not go without him?

If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 *Tim.* v. 8.

2. Why did Jacob send a present down to the ruler of Egypt?

Every man is a friend to him that giveth gifts. *Prov.* xix. 6.

3. Why were the men afraid in Joseph's house?

Have the workers of iniquity no knowledge? There were they in great fear, where no fear was. *Ps.* liii. 4, 5.

4. How does our Saviour promise us peace?

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. *John* xiv. 27.

5. How did the conduct of Joseph's brethren minutely fulfil his dreams?

They bowed before him, and made obeisance for themselves and for their father. *Gen.* xliii. 26, 28.

6. What did Judah's speech to Joseph show?

That the brethren had learned the spirit of the fifth commandment, Honour thy father, and thy mother, that thy days may be long in the land which the LORD thy God giveth thee.

7. Why was it an abomination to the Egyptians to eat with the Hebrews?

The Hebrews were shepherds, and every shepherd is an abomination unto the Egyptians. *Gen.* xlv. 34.

8. What does David say of rewarding evil for good?

False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my soul. *Ps.* xxxv. 11, 12.

9. What shall be the reward of such?

Whoso rewardeth evil for good, evil shall not depart from his house. *Prov.* xvii. 13.

10. Against whom did the chief priests and elders seek false witness?

Against Jesus, to put Him to death. *Matt.* xxvi. 59.

11. What is the ninth commandment?

Thou shalt not bear false witness against thy neighbour.

12. Instead of rewarding evil for good, what does the Catechism teach us to do?

My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me.

13. What lesson does Judah's confession of iniquity teach?

Be sure your sin will find you out. *Num.* xxxii. 23.

14. How does St. Paul teach the same?

The LORD will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. 1 *Cor.* iv. 5.

REMARKS.—Although it was a great trial to Jacob to part with his youngest son, yet he was mindful of his duty as father of his family to provide food for his household. Can it be that they who neglect this duty are aware that God hath said they are worse than infidels? Joseph, like a kind father, put his brethren to the test, and discovered, to his gratification, that they who were to be the founders of God's chosen nation were not utterly given over to reprobate minds. Their consciences evidently bitterly reproached them with their sin towards him; and, chastened by remorse, they showed an active solicitude to save their father more pain, and a kind generosity towards their younger brother Benjamin, which proved they were now free from the bitter envy they had once cherished towards himself. Let us, if we have sinned, be brought to confess and forsake our sins by the voice of God whispering through our consciences when trouble is upon us. Or, far better, let us avoid that certain fearful looking for of judgment and fiery indignation (*Heb.* x. 27), by steadfastly keeping God's holy will and commandments, and walking in the same all the days of our lives. (*Catechism.*)

LESSON XVII.—PART I.—*Gen.* xlv. to xlvii.

Joseph made known to his brethren—Israel brought to Egypt—Lead us not into temptation—Avoid fleshly lusts—Bought with a price.

1. How did Joseph make himself known to his brethren?

He caused every man to go out from him, and he wept aloud and said, I am Joseph. *Gen.* xlv. 1-3.

2. How were his brethren affected?

And his brethren could not answer him; for they were troubled at his presence. *Gen.* xlv. 3.

3. How did Joseph comfort them?

Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you, to preserve life. *Gen.* xlv. 5.

4. What did he tell them to do?

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. *Gen.* xlv. 9.

5. What did he do with Benjamin?

He fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. *Gen.* xlv. 14.

6. What did he do to all his brethren?

Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him. *Gen.* xlv. 15.

7. Was Pharaoh pleased at this?

It pleased Pharaoh well, and his servants. *Gen.* xlv. 16.

8. What did Pharaoh tell them to do?

Lade your beasts, and go, get you into the land of Canaan; and take your father, and your households, and

come unto me : and I will give you the good of the land of Egypt. *Gen.* xlv. 17, 18.

9. What caution did Joseph give his brethren when he sent them away ?

See that ye fall not out by the way. *Gen.* xlv. 24.

10. How was Jacob affected at the news about Joseph ?
Jacob's heart fainted, for he believed them not. *Gen.* xlv. 26.

11. What did he say when he saw the wagons sent to carry him ?

It is enough ; Joseph my son is yet alive : I will go and see him before I die. *Gen.* xlv. 28.

12. How many souls came with Jacob into Egypt ?

Threescore and six. *Gen.* xlvi. 26.

13. Where did Joseph meet his father ?

At Goshen. *Gen.* xlvi. 29.

14. What did Israel say to him ?

Now let me die, since I have seen thy face, because thou art yet alive. *Gen.* xlvi. 30.

15. What did Joseph tell his brethren to say was their occupation ?

Ye shall say, Thy servants' trade hath been about cattle, from our youth even until now. *Gen.* xlvi. 34.

16. Why did he wish them to say so ?

That ye may dwell in the land of Goshen ; for every shepherd is an abomination unto the Egyptians. *Gen.* xlvi. 34.

17. Where did Pharaoh tell them to dwell ?

In the land of Goshen. *Gen.* xlvii. 6.

18. What did Jacob do when brought to Pharaoh ?

Jacob blessed Pharaoh. *Gen.* xlvii. 7.

19. What answer did he make to Pharaoh's question, How old art thou ?

The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been. *Gen.* xlvii. 9.

20. What did Joseph buy of the Egyptians in exchange for corn?

Their money, their cattle, their land, and themselves. *Gen.* xlvii. 14, 17, 20.

21. What did the people say to this?

Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. *Gen.* xlvii. 25.

22. What did Joseph exact from them for Pharaoh?

The fifth part of the increase of their land. *Gen.* xlvii. 26.

LESSON XVII.—PART II.

1. Of what may Joseph's mission into Egypt to preserve life remind us?

Of our Saviour's mission into the world to be for us that bread of life which cometh down from heaven. *John* vi. 48, 50.

2. How does David invoke the presence of God?

But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying. *Psa.* lxx. 5.

3. How does the LORD speak by Isaiah the Prophet?

Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness: it shall not be far off, and my salvation shall not tarry. *Is.* xlvii. 12, 13.

4. What saith St. Paul?

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. *Heb. x. 36, 37.*

5. What caution does St. Paul give to us, like Joseph's, See that ye fall not out by the way?

Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph. iv. 32.*

6. Why did not Jacob believe that Joseph was alive?

He yet believed not for joy, and wondered. *Luke xxiv. 41.*

7. What did Simeon say when he had seen the LORD in the temple?

LORD, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation. *Luke ii. 29, 30.*

8. Why did Joseph probably wish his brethren to dwell in the land of Goshen, at a distance from the Egyptians; and to be an abomination to them?

That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God. *Deut. xx. 18.*

9. What part of the LORD's prayer did they thus put in practice?

Lead us not into temptation.

10. What did King David say when speaking before the congregation about building the house of God?

For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. 1 *Chron. xxix. 15.*

11. What confession does St. Paul say was made by Abel, Noah, Abraham, and others, who lived by faith?

They confessed that they were strangers and pilgrims on the earth. *Heb.* xi. 13.

12. What do they that say such things declare plainly?

That they seek a country: a better country, that is, a heavenly. *Heb.* xi. 14–16.

13. What hath God done for them?

Wherefore God is not ashamed to be called their God; for he hath prepared for them a city. *Heb.* xi. 16.

14. From what should we, as strangers and pilgrims on the earth, abstain?

From fleshly lusts, which war against the soul. 1 *Pet.* ii. 11.

15. What are fleshly lusts?

The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. *Gal.* v. 19–21.

16. Did your sponsors promise at your baptism that you should renounce these?

They did promise and vow in my name, That I should renounce the devil and all his works; the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. *Catechism.*

17. Why did they so promise for you?

Because they which do such things shall not inherit the kingdom of God. *Gal.* v. 21.

18. Where do we pray for this kingdom?

In the LORD's prayer: Thy kingdom come.

19. Under the Jewish law, what part of a man's substance was to be given to the LORD?

The tithe, or tenth part. *Levit.* xxvii. 30–32.

20. To whom do ourselves, and all we have, belong?

Ye are not your own; for ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's. 1 *Cor.* vi. 19, 20.

21. With what price are we bought?

With the precious blood of Christ, as of a lamb without blemish, and without spot. 1 *Pet.* i. 19.

22. How can we pay our tithes to the LORD?

Even so hath the LORD ordained that they which preach the Gospel should live of the Gospel. 1 *Cor.* ix. 14. He that hath pity upon the poor lendeth unto the LORD. *Prov.* xix. 17.

23. How much of our goods should we give?

Let every man do according as he is disposed in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver. But he that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. 2 *Cor.* ix. 7, 6.

24. Where in the Church service are these last two sentences used?

In the order for the administration of the LORD's Supper, or Holy Communion.

REMARKS.—The whole history of Joseph is worthy of careful study, that we may both imitate his virtues, and learn that God may sometimes bring upon us severe trials and suffering, in order to fit us for some work which He has in view for us. In many particulars, the events of Joseph's life are strikingly similar to our Saviour's. But we must not forget that he could not be like our LORD in His perfectly sinless life, or in His great mission of atonement for our sins; for only His divine nature was equal to this. Joseph was sent to preserve life. May we not, also, to a certain extent, preserve life by ministering to the wants of the poor? And may we not, at the same time, seize an opportunity to show them the true Bread of life? While

we pray that we may not be led into temptation, it is our bounden duty to avoid, as far as we can, contact with the abominations of the world; else, becoming familiar with them, we shall forget that they can tempt us. Remembering that our sojourn in this world can only at any rate be very brief, and that our joy, *or sorrow*, in the world to come, must be without end, we ought to be most ready to confess ourselves pilgrims, and to abstain from fleshly lusts, which war against the soul. Remembering also that we are bought with a price—even the precious blood of Christ—how great should be our joy in this our pilgrimage, that we are permitted to glorify God in our body and in our spirit, which were given up to Him in baptism, are confirmed to Him in the “laying on of hands,” and nourished in Him by the LORD’s Supper.

LESSON XVIII.—PART I.—*Gen.* ch. xlviii.

Ephraim and Manasseh adopted by Israel—Prayer answered—Laying on of hands—Christ prophesied from Judah—The Lamb of God—The vine—Shiloh—Jacob’s death—Joseph’s death.

1. What did Jacob say of Joseph’s two sons when they were brought to him?

As Reuben and Simeon, they shall be mine. And let my name be named on them, and the name of my fathers Abraham and Isaac. *Gen.* xlviii. 5, 16.

2. What did he say of the children whom Joseph might beget after them?

They shall be thine, and shall be called after the name of their brethren in their inheritance. *Gen.* xlviii. 6.

3. What did Israel say when he had kissed and embraced Joseph’s sons?

I had not thought to see thy face; and lo, God hath showed me also thy seed. *Gen.* xlviii. 11.

4. What did he do when he blessed them?

Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly. *Gen.* xlviii. 14.

5. Which was the first-born?

Manasseh. *Gen.* xlviii. 14.

6. Which did Jacob place first?

Ephraim, the younger. *Gen.* xlviii. 17-19.

7. How did he invoke a blessing on them?

The Angel which redeemed me from all evil, bless the lads. *Gen.* xlviii. 16.

8. For what purpose did Jacob tell his sons to gather together?

That I may tell you that which shall befall you in the last days. *Gen.* xlix. 1.

9. What did he say of Judah?

Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? *Gen.* xlix. 9.

10. What of the sceptre of Judah?

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be. *Gen.* xlix. 10.

11. How did he speak of him in connection with a vine, and with wine?

Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk. *Gen.* xlix. 11, 12.

12. Where did Jacob charge his sons to bury him?

Bury me with my fathers, in the cave that is in the field of Machpelah in the land of Canaan. *Gen.* xlix. 29, 30.

13. Who were buried there before?

There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. *Gen. xlix. 31.*

14. What happened when Jacob had ended his commands to his sons?

He gathered up his feet into the bed, and yielded up the ghost. *Gen. xlix. 33.*

15. What was done with Jacob?

The physicians embalmed Israel. *Gen. l. 2.*

16. How long did they mourn for him?

And the Egyptians mourned for him threescore and ten days. *Gen. l. 3.*

17. What did Pharaoh say when Joseph asked leave to go up to Canaan to bury his father?

Go up, and bury thy father, according as he made thee swear. *Gen. l. 6.*

18. Who went up with him?

All the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. And all the house of Joseph, and his brethren, and his father's house. *Gen. l. 7, 8.*

19. How long did they mourn for Jacob at the threshing floor of Atad, beyond Jordan?

And there they mourned with a great and very sore lamentation and he made a mourning for his father seven days. *Gen. l. 10.*

20. What did Joseph's brethren fear when their father was dead?

They said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. *Gen. l. 15.*

21. What did they entreat of him?

Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil. *Gen.* 1. 17.

22. What effect had this on Joseph?

Joseph wept when they spake unto him. *Gen.* 1. 17.

23. What answer did he make?

Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good. *Gen.* 1. 19, 20.

24. What oath did Joseph take of his brethren?

God will surely visit you, and ye shall carry up my bones from hence. *Gen.* 1. 25.

25. How old was he when he died?

An hundred and ten years old. *Gen.* 1. 26.

26. What did they do with him?

They embalmed him, and he was put in a coffin in Egypt. *Gen.* 1. 26.

LESSON XVIII.—PART II.

1. Jacob's prayer (*Gen.* xliii. 14) was more than answered: Is this often the case with faithful prayers?

The living God, who giveth us richly all things to enjoy, is able to do exceeding abundantly above all that we ask or think. 1 *Tim.* vi. 17; *Eph.* iii. 20.

2. In what prayer of the Church is this expressed?

In the Collect for the Twelfth Sunday after Trinity.

3. What are some of the instances given of laying on of hands?

On the Levites, when they were separated, to do the service of the tabernacle. *Num.* viii. 10–18.

On sick persons when they were healed. *Luke* iv. 40; xiii. 13.

On little children when our Saviour blessed them. *Matt.* xix. 13-15.

On Stephen and six others made deacons. *Acts* vi. 1-6.

On Barnabas and Saul, when they were separated for the work whereunto the Holy Ghost called them. *Acts* xiii. 3.

And on those who had been baptized; "that they might receive the Holy Ghost." *Acts* viii. 15-17.

4. In what ordinances of the Church is the laying on of hands prescribed?

In the ordering of Priests and Deacons, and consecration of Bishops; also in the confirmation of "those who are baptized and come to years of discretion."

5. What does Isaiah say of the loving-kindness of the LORD toward the house of Israel?

So He was their Saviour. In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them. *Is.* lxiii. 7-9.

6. Who is the Saviour of men?

By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. *Acts* iv. 10-12.

7. Who has redeemed mankind?

Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book. And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying,

Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. *Rev. v. 5-9.*

8. Who is the Lamb?

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! *John i. 29, 36.*

9. Who used nearly the same words concerning a lion as Jacob applied to Judah?

Balaam. *Num. xxiv. 9.*

10. What is the meaning of the word *Shiloh*?

It may mean, *He whose right it is*; or, *He who is sent*; or, *The seed*; or, *The Peace-maker*.

11. What did Ezekiel prophesy to Zedekiah, the last crowned ruler over Judah?

And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the LORD God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him. *Ezek. xxi. 25-27.*

12. What was one of the names of the Child to be born, according to Isaiah?

The Prince of Peace. *Is. ix. 6.*

13. Unto whom shall the gathering of the nations be?

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations. *Matt. xxv. 31, 32.*

14. How did our LORD Jesus enter Jerusalem?

Then sent Jesus two disciples, saying unto them, Go

into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them and bring them unto me. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. *Matt.* xxi. 1-11.

15. What is said of Him that cometh from Edom, with dyed garments from Bozrah?

Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? *Is.* lxiii. 2.

16. What saith He in reply?

I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. *Is.* lxiii. 3.

17. How does David liken the Israelitish nation to a vine?

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burnt with fire, it is cut down: they perish at the rebuke of thy countenance. *P.s.* lxxx. 8, 9, 12, 14, 15, 16.

18. Who calls Himself the True Vine?

Jesus saith, I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth

much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. *John* xv. 5, 6.

19. What did Joseph mean by saying, Am I in the place of God?

For we know Him that hath said, Vengeance belongeth unto me, I will recompense, saith the LORD. *Heb.* x. 30.

20. What did he mean by saying, God meant the evil that his brethren did, for good?

All things work together for good to them that love God. *Rom.* viii. 28.

21. How could Joseph prophesy that God would visit his brethren?

By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones. *Heb.* xi. 22.

22. Did Joseph's bones remain in Egypt?

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, for an hundred pieces of silver: and it became the inheritance of the children of Joseph. *Josh.* xxiv. 32.

REMARKS.—In this lesson we have a distinct foreshadowing and proof of Jesus the Redeemer, Saviour, and Judge of Jew and Gentile. The Vine, at first figuring the Jewish nation brought out of Egypt and planted in a land which it filled when it had taken root, is afterwards made to represent the Head of the Universal Church, of which there are many branches. The allusions to the ass and colt, on which He rode, unmistakably identify Him who should come, and did come, in the name of the LORD, even the King of Sion. As a Judge, His garments

shall be stained with the blood of His enemies, and He shall cast forth and burn their withered branches. While, as The Angel of His presence, He is a Redeemer and a Saviour, attributes which can belong only to the Root of David; for there is none other name under heaven given among men whereby we must be saved. Two generations are given of our LORD—one in St. Matthew, 1st chapter, the other in St. Luke, 3d chapter. In the first, His reputed father Joseph is called the son of Jacob; and his descent is traced through Solomon, the youngest son of David. In the second, Joseph is called the son of Heli, and his descent is traced through Nathan, the other of David's two sons who were born after he reigned in Jerusalem. Heli was really the father of the Virgin Mary; but Joseph was called his son, and Jesus was called the son of Joseph, in accordance with a custom of the country for men to adopt as their own sons the husbands of their own daughters, or some other male children in whom they felt an interest. Thus the two lines from David met in our LORD, and made Him actually the person, and the only person, who would have had the right legally to reign as king of the Jews, if the sovereignty had been restored to the line of David. David and Solomon ruled over all Israel. Ten tribes revolted after Solomon's death, and Judah was governed by his lineal descendants until the Babylonish captivity. During the captivity, the Jews seem to have been subject to some sort of rule under David's descendants. After the return from Babylon, the remnants of several other tribes joined them, and they were all known as Judeans, or Jews, from the name *Judah*. They then had regular magistrates, and their law court called the Sanhedrim, until the coming of our LORD. But during that same generation in which He was crucified, Jerusalem was destroyed and the entire nation was scattered. The Hebrew word which is translated *come*, in the sentence, Till Shiloh come, may also be rendered *set*, as the sun sets, or *depart*. This would make our LORD's crucifixion a still more striking fulfilment of Jacob's prophecy, since our LORD was the only descendant of David who was legally entitled to reign, and the regal line consequently expired, or *departed*, with Him.

When all nations shall be gathered before His Throne of Glory, and all the thoughts, and words, and acts of every human being shall be known, blessed shall they be who have "kissed the Son," who have believed on Him and served Him alone. For them hath He been slain, and hath redeemed them to God.

LESSON XIX.—PART I.—*Ex.* ch. i., ii.

The Hebrews afflicted in Egypt—Moses found by the River—Moses' flight to Midian—The Hebrews cry to God—Their idolatry.

1. Which is the second book of the Old Testament?
Exodus.

2. Who wrote it?
Moses.

3. What does *Exodus* mean?
Going out.

4. Of what does Moses give an account in this book?
Of the departure of the children of Israel out of Egypt.

5. Did any of Joseph's brethren go out of Egypt?

No. Joseph died, and all his brethren, and all that generation. *Ex.* i. 6.

6. How was God's promise to Abraham, that He would make him exceeding fruitful, fulfilled? (*Gen.* xvii. 6.)

The children of Israel were fruitful, and increased abundantly, and the land was full of them. *Ex.* i. 7.

7. Who was king of Egypt at this time?

Now there arose up a new king over Egypt, which knew not Joseph. *Ex.* i. 8.

8. What was his name?

Pharaoh. *Ex.* i. 11, 22.

9. What did he say to his people about the Hebrews?

Behold, the people of the children of Israel are more and mightier than we. *Ex. i. 9.*

10. What was done then to the Hebrews?

Therefore they did set over them taskmasters to afflict them with their burdens. *Ex. i. 11.*

11. Did this check their increase?

But the more they afflicted them, the more they multiplied and grew. *Ex. i. 12.*

12. What did Pharaoh command the midwives to do?

To kill the sons that were born. *Ex. i. 16.*

13. Did they obey?

But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. *Ex. i. 17.*

14. What did Pharaoh charge his people to do then?

Every son that is born ye shall cast into the river, and every daughter ye shall save alive. *Ex. i. 22.*

15. Was any son of the Hebrews saved?

A certain woman bare a son, and when she saw him that he was a goodly child, she hid him three months. *Ex. ii. 2.*

16. Of what family were the woman and her husband?

Of the house of Levi. *Ex. ii. 1.*

17. When she could no longer hide him what did she do?

She took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. *Ex. ii. 3.*

18. Who watched him?

His sister. *Ex. ii. 4.*

19. Who found the ark?

The daughter of Pharaoh. *Ex.* ii. 5.

20. What did she do with the child?

Behold, the babe wept. And she had compassion on him; and sent his sister for a Hebrew woman to nurse the child for her. *Ex.* ii. 6, 7.

21. Whom did his sister call?

The child's mother. *Ex.* ii. 8.

22. What did Pharaoh's daughter say to her?

Take this child away, and nurse it for me, and I will give thee thy wages. *Ex.* ii. 9.

23. What became of the child?

The child grew, and she brought him unto Pharaoh's daughter, and he became her son. *Ex.* ii. 10.

24. What name did she give him?

She called his name Moses: because she drew him out of the water. *Ex.* ii. 10.

25. When Moses was grown, and went out unto his brethren, what did he see?

He spied an Egyptian smiting an Hebrew, one of his brethren. *Ex.* ii. 11.

26. What did Moses do then?

He looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. *Ex.* ii. 12.

27. When two men of the Hebrews strove together the next day, did they permit Moses to interfere?

He who did the wrong said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? *Ex.* ii. 14.

28. What did Pharaoh seek to do when he heard this thing?

He sought to slay Moses. *Ex.* ii. 15.

29. What became of Moses?

He fled from the face of Pharaoh, and dwelt in the land of Midian. *Ex. ii. 15.*

30. With whom did Moses dwell?

With the priest of Midian. *Ex. ii. 16, 21.*

31. Whom did he marry?

3 Zipporah, one of the priest's seven daughters. *Ex. ii. 16, 21.*

32. What did the children of Israel do by reason of their bondage?

They sighed by reason of the bondage, and they cried. *Ex. ii. 23.*

33. Did their cry come unto God?

God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. *Ex. ii. 24.*

LESSON XIX.—PART II.

1. What did God foretell to Abraham?

That his seed should serve a strange people, and be afflicted by them. *Gen. xv. 13.*

2. How many years was this before the taskmasters of Pharaoh began to afflict them?

About three hundred and twenty-five years.

3. Can you give any reason why they should be thus afflicted?

God permitted them to be punished through means of the people of Egypt, because they worshipped Egyptian idols.

4. How does it appear that they worshipped idols in Egypt?

Joshua said to the people, nearly 300 years after: Put

away the gods which your fathers served on the other side of the flood, and in Egypt. *Josh.* xxiv. 14.

5. How else?

God saith, Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. *Ezek.* xx. 7, 8.

6. Does Ezekiel say that the LORD punished the people for this in Egypt?

Then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. *Ezek.* xx. 8.

7. What is the Second Commandment?

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments. *Catechism.*

8. Of what does the command of Pharaoh to destroy the male children remind us?

Of Herod's command to slay the children in Bethlehem and the coasts thereof. *Matt.* ii. 16.

9. Who prompted both Pharaoh and Herod to inflict these injuries on God's Church?

Satan.

10. What induced the mother of Moses to conceal him?

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child. *Heb. xi. 23.*

11. What does his being saved by water in an ark, typify?

Baptism.

12. Of what are we reminded by the providential interposition by which Moses was committed to his mother's care when taken from the water?

Of the office of parents to whom God commits the care of their children when dedicated to Him in baptism.

13. How was Moses educated in Egypt?

Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. *Acts vii. 22.*

14. Of what benefit did this prove to him?

It must have been very useful to him in governing Israel.

15. Why did God hear the Israelites in their bondage? Because they cried unto Him.

16. How do you know that they cried unto Him?

The Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: And when *we cried unto the Lord God* of our fathers, the LORD heard our voice. *Deut. xxvi. 6, 7.*

17. Who said these words?

Moses.

18. When?

After he had led the people into the wilderness.

19. What did Moses suppose his brethren, the Hebrews, would understand by his avenging the cause of the Hebrew by killing the Egyptian?

How that God by his hand would deliver them. *Acts vii. 25.*

20. Did they understand?

But they understood not. *Acts vii. 25.*

REMARKS.—Pharaoh having determined to make perpetual slaves of the Children of Israel, and fearing that they would grow to be much more and mightier than his people, so as to be able to secure their liberty, first set up a weak plea for oppressing them with taskmasters, and then was guilty of the horrible crime of murdering their innocent children, to prevent their increase. But, as in the one case, God suffered His people to be punished by the very Egyptians whose abominations they would not put away, so in the other case, He caused the cruelty of the king of Egypt to bring about the very event which he sought to avoid by it. Thus God used, as He now very often uses, the sins and offences of men to work a severe punishment to those who committed them. He is a jealous God—jealous of the love of those whom He so loved as to give His only-begotten Son to die for them. (*John iii. 16.*) Satan is ever busy striving to make us do his works, and promising us all sorts of advantages if we listen to him. Why will we not perceive, what is so constantly proved to be true, that Satan only promises to deceive? He is the father of lies, and cannot speak truth. When we are heavy-laden and oppressed with our sins, if we cry unto God, He will hear us and deliver us. And as Moses, mighty in words and deeds, delivered his brethren from bondage in Egypt, so will Christ our Saviour deliver us, His brethren, from the bondage of Satan. To Him be glory for ever and ever.

LESSON XX.—PART I.—*Ex. ch. iii., iv.*

Moses a shepherd—The burning bush in Horeb—Moses sent to Pharaoh—Moses reluctant—I AM—God the Father—God the Son—God giveth speech.

1. What occupation had Moses in Midian?

Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian. *Ex. iii. 1.*

2. Where did he come with his flock?

To the mountain of God, even to Horeb. *Ex. iii. 1.*

3. How did the angel of the LORD appear to him there?

In a flame of fire, out of the midst of a bush. *Ex. iii. 2.*

4. Did the bush burn?

Behold, the bush burned with fire, and the bush was not consumed. *Ex. iii. 2.*

5. What did Moses say to this?

I will now turn aside, and see this great sight, why the bush is not burnt. *Ex. iii. 3.*

6. Who called unto Moses from the bush?

God. *Ex. iii. 4.*

7. What did God tell him to do?

Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. *Ex. iii. 5.*

8. Moreover what did God say?

I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. *Ex. iii. 6.*

9. Was Moses afraid?

And Moses hid his face; for he was afraid to look upon God. *Ex. iii. 6.*

10. What did the LORD say He had seen and heard?

I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters. *Ex. iii. 7.*

11. What did he know?

For I know their sorrows. *Ex. iii. 7.*

12. From what had He come down to deliver them?

Out of the hand of the Egyptians. *Ex. iii. 8.*

13. Where would he bring them?

Unto a good land and a large, unto a land flowing with milk and honey. *Ex. iii. 8.*

14. Whose land was it?

The place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. *Ex.* iii. 8.

15. Whom did the LORD say He would send unto Pharaoh to bring forth His people?

Moses. *Ex.* iii. 10.

16. Was Moses ready to go?

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? *Ex.* iii. 11.

17. To encourage Moses, what did God promise?

Certainly I will be with thee. *Ex.* iii. 12.

18. By what token should he know that God had sent him?

When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. *Ex.* iii. 12.

19. What did God reply to Moses' question, Who shall I say hath sent me unto the children of Israel?

I AM THAT I AM. Thus shalt thou say: I AM hath sent me unto you. *Ex.* iii. 14.

20. Moreover, who did God say had sent Moses?

The God of Abraham, the God of Isaac, and the God of Jacob. *Ex.* iii. 15.

21. Did God promise that the elders of Israel should hear Moses?

They shall hearken to thy voice. *Ex.* iii. 18.

22. What were Moses and the elders to say to the king of Egypt?

The LORD God of the Hebrews hath met us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. *Ex.* iii. 18.

23. How should they spoil the Egyptians?

Every woman shall borrow of her neighbour jewels of silver, and jewels of gold, and raiment. *Ex.* iii. 22.

24. Was Moses still unwilling to go?

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice. *Ex.* iv. 1.

25. By what miracles did God still further encourage him?

At God's command, he cast his rod on the ground, and it became a serpent; and when he took the serpent by the tail, it became a rod again. He also put his hand in his bosom, and it became leprous; and it was restored by putting it in his bosom again. *Ex.* iv. 3, 4, 6, 7.

26. If the people would not believe these signs, what other miracle should Moses work?

He should take water of the river, and pour it on the dry land, and it should become blood. *Ex.* iv. 9.

27. What reason did Moses give for being still unwilling to go?

O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. *Ex.* iv. 10.

28. What did the LORD reply?

Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the LORD? *Ex.* iv. 11.

29. What did God promise then to do?

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. *Ex.* iv. 12.

30. Was Moses then willing to go?

No. He said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. *Ex.* iv. 13.

31. Was not God angry with Moses for being so backward?

The anger of the LORD was kindled against Moses. *Ex. iv. 14.*

32. Who did God tell Moses should go with him?

Aaron the Levite thy brother. *Ex. iv. 14.*

33. What should they be to each other?

He shall be to thee instead of a mouth, and thou shalt be to him instead of God. *Ex. iv. 16.*

34. What was Moses to take in his hand, wherewith to do signs?

His rod. *Ex. iv. 17.*

35. What did the LORD say to Moses in Midian?

Go, return into Egypt; for all the men are dead which sought thy life. *Ex. iv. 19.*

36. Did Moses go?

He went, with his wife and his sons. *Ex. iv. 20.*

37. What happened to him in the way?

It came to pass by the way in the inn, that the LORD met him, and sought to kill him. *Ex. iv. 24.*

38. Why was this?

Because he had neglected to circumcise his son, in obedience to God's command. *Ex. iv. 25, 26; Gen. xvii. 12-14.*

39. What did the LORD say of Israel?

Israel is my son, even my first born. *Ex. iv. 22.*

LESSON XX.—PART II.

1. Of whom may Moses, in his occupation of shepherd, remind us?

Of the Good Shepherd, who giveth His life for the sheep. *John x. 11.*

2. Who was the Angel which appeared to Moses in the bush?

The same which appeared unto Jacob. *Gen.* xxxi., xxxii.

3. Does the LORD know our sorrows as He did those of the Israelites?

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *Heb.* iv. 15.

4. Who is our great high priest?

Jesus, the Son of God: that is passed into the heavens. *Heb.* iv. 14.

5. How shall we find relief in our troubles?

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* iv. 16.

6. How can we come to the throne of grace?

By prayer. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. *John* xiv. 6.

Whatsoever ye shall ask the Father in my name, He will give it you. *John* xvi. 23.

7. How long a time had passed since Moses had visited his brethren and they understood not that God would deliver them by his hand?

Forty years.

8. What change in the character of Moses during that time is indicated by his answer to God, Who am I?

That he had become less self-reliant.

9. What did our Saviour tell the Jews in His argument with them about Abraham?

Verily, verily, I say unto you, Before Abraham was, I Am. *John* viii. 58.

10. What does this passage show, taken in connection with what God said to Moses, I Am that I Am?

The identity of God the Father and God the Son.

11. How does St. Paul describe the rejection of Moses and his subsequent reception by the Hebrews?

This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the Angel which appeared to him in the bush. *Acts* vii. 35.

12. Of what passage referring to our Saviour does this remind us?

The stone which the builders rejected, the same is become the head of the corner. *Matt.* xxi. 42.

13. What did God mean by asking Moses, Who hath made man's mouth?

That if God gave man the gift of speech in the first instance, He can also give you a mouth and wisdom, which all your adversaries shall not gainsay nor resist. *Luke* xxi. 15.

14. What serious thought should this impress on us?

He that planted the ear, shall He not hear? He that formed the eye, shall He not see? The LORD knoweth the thoughts of man that they are vanity. *Psa.* xciv. 9, 11.

15. What sentence used in the opening of the Church service is a prayer on this subject?

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my Redeemer. *Psa.* xix. 14, 15.

16. What did Jeremiah answer when the word of the LORD came unto him, saying, I ordained thee a prophet unto the nations?

Ah, LORD God! behold, I cannot speak: for I am a child. *Jer.* i. 5, 6.

17. What did the LORD then say?

Whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee. *Jer. i. 7, 8.*

18. What saith St. Peter in reference to the LORD teaching men what to say?

Holy men of God spake as they were moved by the Holy Ghost. *2 Pet. i. 21.*

REMARKS.—When Moses first went down to deliver his brethren from Egypt, he was probably too self-reliant and overbearing in his manner, and they would not receive him. His hour was not yet come, and he had to pass forty years after that as a shepherd. In this time he became better acquainted with himself, and consequently more humble. His diffidence even amounted to a fault, so that the LORD's anger was kindled at his want of faith, in declining to obey His positive call to a great and responsible duty. All of us have unmistakable duties to perform as members of Christ; and we should take care not to think more highly than we ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. (*Rom. xii. 3.*) The better we know ourselves the more distrustful shall we be of our own merits and abilities; but we should not permit diffidence to prevent our undertaking to do whatever our position in life makes proper. For one instance—raising our voices in the house of God in responses and hymns. This and such like duties are duties to God, and are far above the criticisms of men. How thankful ought we to be that we have in the Bible so many examples, exhibiting vividly all the forms of trial and danger which we are liable to incur, and the way to meet or avoid them! The wayfaring men, though fools, shall not err. (*Is. xxxv. 8.*) In our daily walks, too, we are surrounded by warnings and examples in our fellow-men; so that every hour of our lives, words come to our hearts, in some form or other of encouragement or of admonition, and fail not so long as we will but listen to them. Let us not, then, cast away from us through indolence, or wilfulness, or carelessness,

the assurance which God ever offers to the faithful and obedient, Certainly I will be with thee : I will be with thy mouth, and teach thee what thou shalt say.

LESSON XXI.—PART I.—*Ex.* ch. iv. to vi.

Let my people go—The Hebrews oppressed—Going to church a duty—Rest for the people of God.

1. Where did the LORD send Aaron to meet Moses?
Into the wilderness. *Ex.* iv. 27.

2. Where did they meet?
He went, and met him in the Mount of God, and kissed him. *Ex.* iv. 27.

3. What did Moses tell Aaron?
All the words of the LORD who had sent him, and all the signs which He had commanded him. *Ex.* iv. 28.

4. To whom did Moses and Aaron tell these things?
To the elders, and to the children of Israel. *Ex.* iv. 29, 30.

5. Did the people believe?
They believed, and they bowed their heads and worshipped. *Ex.* iv. 31.

6. To whom did Moses and Aaron afterwards go in?
To Pharaoh. *Ex.* v. 1.

7. What did they tell him?
Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. *Ex.* v. 1.

8. What did Pharaoh answer?
Who is the LORD, that I should obey His voice to let Israel go? I know not the LORD, neither will I let Israel go. *Ex.* v. 2.

9. What reason did Moses and Aaron urge for letting them go to sacrifice unto God?

Lest He fall upon us with pestilence, or with the sword. *Ex. v. 3.*

10. What did the king accuse them of doing?

Wherefore do ye, Moses and Aaron, let the people from their works? Ye make them rest from their burdens. *Ex. v. 4, 5.*

11. What does *let* here mean?

Obstruct, or hinder.

12. What command did Pharaoh give the taskmasters?

Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. *Ex. v. 7.*

13. Did he diminish the number of bricks they should make?

Ye shall not diminish aught thereof. *Ex. v. 8.*

14. What reason did he give for their asking to go and sacrifice to God?

For they be idle. *Ex. v. 8.*

15. Where did the people then get straw?

So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. *Ex. v. 12.*

16. What was done to the officers of the children of Israel for not fulfilling their task?

They were beaten. *Ex. iv. 14.*

17. What did they say to Moses and Aaron?

The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. *Ex. v. 21.*

18. What did Moses say unto the LORD?

Lord, wherefore hast thou so evil entreated this people? *Ex. v. 22.*

19. What did the Lord reply?

Now shalt thou see what I will do to Pharaoh: with a strong hand shall he drive them out of his land. *Ex. vi. 1.*

20. How did the Lord promise to redeem Israel from bondage?

With a stretched out arm, and with great judgments. *Ex. vi. 6.*

21. Did He promise to take them to be His people?

Yes; and to be to them a God. *Ex. vi. 7.*

22. Why did not they hearken when Moses told them so?

For anguish of spirit, and for cruel bondage. *Ex. vi. 9.*

23. Who are named among the children of Levi, in this chapter?

Korah, Eleazar, and Phinehas; and Amram and Jochebed, the parents of Aaron and Moses. *Ex. vi.*

24. Who were these Aaron and Moses?

These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt. *Ex. vi. 26.*

LESSON XXI.—PART II.

1. Who does Job tell us are they who say unto God, What is the Almighty that we should serve Him?

The wicked. *Job xxi. 7, 5, 16.*

2. What ought we rather to say to God?

What is man, that thou art mindful of him? and the son of man, that thou visitest him? *Psa. viii. 4.*

3. How is the service of the LORD in church enjoined?

Yield yourselves unto the LORD, and enter into His sanctuary, which He hath sanctified forever; and serve the LORD your God, that the fierceness of His wrath may turn away from you. *2 Chron. xxx. 8.*

4. How does St. Paul exhort us on this subject?

Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is. *Heb. x. 24, 25.*

5. Pharaoh said it was idleness that made the people wish to serve God: What does our Saviour say?

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. *John vi. 27.*

6. Was our Saviour ever accused as Moses was, of hindering the people from their proper duties?

And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar. *Luke xxiii. 2.*

7. What did He reply when asked, Is it lawful to give tribute unto Cæsar?

Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. *Matt. xxii. 21.*

8. What does our Saviour say to those who are burdened with their sins?

Come unto me, all ye that labour and are heavy-laden, and I will give you rest. *Matt. xi. 28.*

9. Where in the Church service is this sentence used?

In the order for the administration of the LORD's Supper.

10. Who are now the people of God?

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. *Rev. xxi. 7.*

11. He that overcometh what?

For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. 1 *John v. 4.*

12. Who is he that overcometh the world?

He that believeth that Jesus is the Son of God. 1 *John v. 5.*

REMARKS.—It is very plain that God considers all who neglect to serve Him in His sanctuary, that is to say, in His Church, as “wicked;” and that He threatens to pour out His fury on such people. The plea that they act according to their own opinion or belief, is apt to be only an excuse for following their wayward inclination, and certainly will not avail them. For what if some did not believe? Shall their unbelief make the faith of God without effect? (*Rom. iii. 3.*) God’s command is positive. He does not say—If you believe it is right or best you must go to church and serve me in my sanctuary; but He says—If you do not I will, sooner or later, pour out my fury upon you. Indeed, it is the least man can do for a God who is so mindful of him, and who visits him with so many mercies and blessings. Those who are obedient and faithful in this matter, may well say—I heartily thank our heavenly Father that He hath called me to this state of salvation, through Jesus Christ our Saviour. *Catechism.*

We ought to remember, too, the trials of our Spiritual Pastors, the Ministers of God’s Church. They go and preach and deliver God’s messages to their people, oppressed and groaning under the heavy burdens which Satan lays upon them. Yet they are too often met with bitter criticisms or fault-findings, because the people will not hearken. But is not the fault in the people themselves? Do they not expect all to be done for them; instead of rising up to assist their pastors? Let us so account of them, as of the ministers of Christ and stewards of the mysteries of God (1 *Cor. iv. 1*); who, though their speech

and their preaching be not with enticing words of man's wisdom, but in demonstration of the Spirit and of the power of God (1 Cor. ii. 4), yet watch for our souls, as they that must give account. And let us pray for them; for they trust they have a good conscience, in all things willing to live honestly. (Heb. xiii. 17, 18.)

LESSON XXII.—PART I.—*Ex.* ch. vii., viii.

Plagues—of blood, frogs, lice, flies—Christ a prophet, a priest.

1. Which was the older, Moses or Aaron?

Aaron. *Ex.* vii. 7.

2. What were they to each other?

Brothers. *Ex.* vi. 20.

3. What did the LORD say they should be to Pharaoh?

See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. *Ex.* vii. 1.

4. What did the LORD say he would do when Aaron should tell Pharaoh to send the children of Israel out of his land?

I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. *Ex.* vii. 2, 3.

5. What did the LORD command Moses to do when Pharaoh should call upon him to show a miracle?

Then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. *Ex.* vii. 9.

6. When this miracle was wrought, what did the magicians of Egypt do?

They also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents. *Ex.* vii. 11, 12.

7. What did Aaron's rod do?

Aaron's rod swallowed up their rods. *Ex.* vii. 12.

8. Did Pharaoh then let the people go?

His heart was hardened, and he refused to let them go. *Ex.* vii. 14.

9. Where did the LORD tell Moses to go to Pharaoh in the morning?

Lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come. *Ex.* vii. 15.

10. What should he take in his hand?

The rod which was turned to a serpent. *Ex.* vii. 15.

11. What plague should he threaten to bring upon Egypt, if Pharaoh did not listen to the LORD-God of the Hebrews?

I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. *Ex.* vii. 17.

12. What should become of the fish?

And the fish that is in the river shall die. *Ex.* vii. 18.

13. Should the water continue to be drinkable?

The river shall stink; and the Egyptians shall loathe to drink of the water of the river. *Ex.* vii. 18.

14. Did Moses and Aaron do so?

Moses gave the word, and Aaron did so, as the LORD commanded. *Ex.* vii. 20.

15. Did the magicians do so with their enchantments?

They did so. *Ex.* vii. 22.

16. What effect had this miracle on Pharaoh?

His heart was hardened, neither did he hearken unto them. *Ex.* vii. 22.

17. How long did this plague continue?

Seven days. *Ex.* vii. 25.

18. What was the plague of the frogs, with which the LORD next threatened Pharaoh?

The river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs. *Ex. viii. 3.*

19. Did Moses and Aaron work this miracle?

Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land. *Ex. viii. 6.*

20. Did the magicians bring up frogs with their enchantments?

They did. *Ex. viii. 7.*

21. What effect had this plague on Pharaoh?

Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that He may take away the frogs from me, and from my people; and I will let the people go. *Ex. viii. 8.*

22. Did Moses promise that the frogs should depart?

He said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. *Ex. viii. 10.*

23. What became of the frogs, when Moses cried unto the LORD because of them?

The LORD did according to the word of Moses; and the frogs died. *Ex. viii. 13.*

24. Did Pharaoh keep his word?

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them. *Ex. viii. 15.*

25. What was the plague of the lice?

The LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. *Ex. viii. 16.*

26. Was this done?

And they did so. *Ex. viii. 17.*

27. Did the magicians do the same?

The magicians did so with their enchantments to bring forth lice, but they could not. *Ex. viii. 18.*

28. What did the magicians say about this?

This is the finger of God. *Ex. viii. 19.*

29. Did Pharaoh hearken this time?

Pharaoh's heart was hardened, and he hearkened not. *Ex. viii. 19.*

30. What was the plague of the flies?

The LORD commanded Moses to say to Pharaoh, Let my people go, that they may serve me: else, the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. *Ex. viii. 20, 21.*

31. Did the LORD promise to put a division between the Hebrews and the Egyptians?

I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there. *Ex. viii. 22.*

32. Why did the LORD do this?

To the end thou mayest know that I am the LORD in the midst of the earth. *Ex. viii. 22.*

33. What did Pharaoh desire Moses and Aaron to do when this plague was brought on Egypt?

Go ye, sacrifice to your God in the land. *Ex. viii. 25.*

34. What did Moses reply?

It is not meet so to do: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? *Ex. viii. 26.*

35. Did Pharaoh promise to let them go?

Pharaoh said, I will let you go; only ye shall not go very far away; entreat for me. *Ex. viii. 28.*

36. Did the plague cease?

The LORD did according to the word of Moses; and He removed the swarms of flies. There remained not one. *Ex. viii. 31.*

37. How did Pharaoh keep his promise?

Pharaoh hardened his heart at this time also, neither would he let the people go. *Ex. viii. 32.*

LESSON XXII.—PART II.

1. Is Moses anywhere called a prophet?

For Moses truly said unto the fathers, A Prophet shall the LORD your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you. *Acts iii. 22.*

2. Who was the Prophet to be raised up like unto Moses?

Jesus Christ, which before was preached unto you. *Acts iii. 20.*

3. Where else is our Saviour spoken of as a Prophet?

Concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God, and all the people. *Luke xxiv. 19.*

4. Was Aaron a priest?

Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office. *Ex. xxviii. 1.*

5. Is the office of priest attributed to Christ?

Called of God an high priest, after the order of Melchisedec. *Heb. v. 10.*

But this man, because He continueth ever, hath an unchangeable priesthood. *Heb. vii. 24.*

6. In what sense did God harden the heart of Pharaoh and the Egyptians?

Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. *Rom. i. 28.*

7. Who does our Saviour say are they who seek a sign? [a show of miracles.]

An evil and adulterous generation. *Matt. xii. 39.*

8. Can the exploits of the magicians be satisfactorily accounted for?

The Bible gives no explanation of them; and in the absence of such authority there can be nothing but conjecture, which had better be avoided, lest we be forced to say, I have uttered that I understood not; things too wonderful for me, which I knew not. *Job xlii. 3.*

9. What does St. Paul say to Timothy on this subject?

Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. 1 *Tim. vi. 20, 21.*

10. What else does he say to Timothy?

But foolish and unlearned questions avoid, knowing that they do gender strifes. 2 *Tim. ii. 23.*

11. What does David say?

Neither do I exercise myself in great matters, or in things too high for me. *Psa. cxxxi. 1.*

12. Of what sin of the Egyptians might the first plague be supposed a rebuke?

Of their idolatry in worshipping the River Nile. To make it the more marked, Moses was commanded to meet Pharaoh on the river's brink as he was going, probably, to worship in the morning.

13. What sin would be punished by the second, third, and fourth plagues?

Pride. It must have been very humiliating to the cleanly Egyptians to be plagued by creatures so loathsome as frogs, lice, and flies.

REMARKS.—In this lesson we have proof that Moses wrote of our Saviour (*John* v. 46). The all-sufficiency of our Lord is also here intimated. The holy offices of Prophet and Priest, which two mortal men exercised, were united in Him who also called Himself a King. (*John* xviii. 36, 37.) It is a fearful thought that warnings and judgments are, even at this day, brought upon men living in Christian lands, as severe to them individually as were the miraculous plagues to Egypt. Both professed believers and unbelievers in Christianity are admonished of their sins through natural dispensations. How often they harden their hearts altogether, or confess their sins when afflicted, only to return to them when there is “respite,” even casual observers have noted. We should beware of small sins, which, though appearing harmless, yet grow into fixed habits, and gradually harden our hearts against the silent warnings which we can always discover if we look for them. Whom the Lord loveth, He chasteneth (*Heb.* xii. 6); and when we are chastened, we should immediately, in an humble spirit, seek what particular sins are rebuked in us by our troubles, and strive at once to renounce them.

LESSON XXIII.—PART I.—*Ex.* ch. ix. to xi.

Plagues—of murrain, ashes and boils, hail and fire, locusts, darkness—Receive the Word in faith.

1. What was the plague brought upon the cattle of the Egyptians?

All the cattle of Egypt died. *Ex.* ix. 6.

2. Did the cattle of the Hebrews also die?

But of the cattle of the children of Israel died not one. *Ex.* ix. 6.

3. Did this soften Pharaoh?

The heart of Pharaoh was hardened, and he did not let the people go. *Ex.* ix. 7.

4. What was the plague of the ashes?

The LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. *Ex.* ix. 8.

5. What should the ashes become?

It shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast. *Ex.* ix. 9.

6. What did the magicians do then?

The magicians could not stand before Moses because of the boils; for the boil was upon the magicians. *Ex.* ix. 11.

7. Did Pharaoh listen this time?

The LORD hardened the heart of Pharaoh, and he hearkened not unto them. *Ex.* ix. 12.

8. For what reason did the LORD tell Moses to say He would bring upon Pharaoh all His plagues?

And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth. *Ex.* ix. 14, 16; *Rom.* ix. 17.

9. Why did the LORD threaten to smite him with pestilence?

As yet exaltest thou thyself against my people, that thou wilt not let them go. *Ex.* ix. 17.

10. What was the pestilence which the LORD brought upon Egypt?

There was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. *Ex. ix. 24.*

11. Did all the servants of Pharaoh suffer from the hail?

He that feared the word of the LORD made his servants and his cattle flee into the houses: and he that regarded not the word of the LORD left his servants and his cattle in the field. *Ex. ix. 20, 21.*

12. Had the LORD forewarned them to do this?

He had. *Ex. ix. 19.*

13. Did Pharaoh repent this time?

He said, I have sinned this time: the LORD is righteous, and I and my people are wicked. Intreat the LORD (for it is enough). I will let you go. *Ex. ix. 27, 28.*

14. How was this plague stopped?

Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. *Ex. ix. 33.*

15. Did Pharaoh let the people go when he saw that the plague had ceased?

He sinned yet more, and hardened his heart, he and his servants. *Ex. ix. 34.*

16. What message did God now send to Pharaoh?

How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. *Ex. x. 3.*

17. What did he threaten in case of disobedience?

Else to-morrow will I bring the locusts into thy coasts. *Ex. x. 4.*

18. What did Pharaoh say when his own servants asked him to let the men go?

Let the LORD be so with you, as I will let you go, and

your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the LORD. *Ex.* x. 7, 10, 11.

19. How did the LORD bring the locusts?

Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. *Ex.* x. 13.

20. Were the locusts grievous?

Very grievous were they; before them there were no such locusts as they, neither after them shall be such. *Ex.* x. 14.

21. Were they very numerous?

They covered the face of the whole earth, so that the land was darkened. *Ex.* x. 15.

22. Did they devour the green things in the land?

They did eat every herb of the land, and all the fruit of the trees which the hail had left. *Ex.* x. 15.

23. What did Pharaoh do now?

He called for Moses and Aaron in haste. *Ex.* x. 16.

24. What confession did he make?

I have sinned against the LORD your God, and against you. *Ex.* x. 16.

25. What did he beg them to do?

Forgive, I pray thee, my sin only this once, and entreat the LORD your God, that He may take away from me this death only. *Ex.* x. 17.

26. What did the LORD do when Moses entreated Him?

The LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea. *Ex.* x. 19.

27. What did the LORD do when Pharaoh's heart was still hardened?

He said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. *Ex. x. 21.*

28. How long did the darkness continue?

They saw not one another, neither rose any from his place for three days. *Ex. x. 23.*

29. Were the Hebrews also in darkness?

But all the children of Israel had light in their dwellings. *Ex. x. 23.*

30. What did Pharaoh wish Moses to do then?

Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. *Ex. x. 24.*

31. What did Moses reply?

Our cattle also shall go with us; there shall not an hoof be left behind. *Ex. x. 26.*

32. What reason did he give for taking the cattle?

For thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD until we come thither. *Ex. x. 26.*

33. What did Pharaoh now threaten to do to Moses?

Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. *Ex. x. 27, 28.*

34. What did Moses reply to this threat?

Thou hast spoken well, I will see thy face again no more. *Ex. x. 29.*

35. What was the last plague which the LORD threatened to bring on Egypt?

About midnight will I go out into the midst of Egypt; and all the first-born of men and of beasts, shall die. *Ex. xi. 4, 5.*

36. Did Pharaoh then let the people go?

The LORD hardened his heart so that he would not let them go. *Ex. xi. 10.*

LESSON XXIII.—PART II.

1. Does it not seem unaccountable that God should say to Pharaoh, For this cause have I raised thee up, for to show in thee my power?

What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. And whom He will He hardeneth. *Rom. ix. 14, 15, 17, 18.*

2. Why doth He yet find fault? for who hath resisted His will?

Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *Rom. ix. 19-21.*

3. How then ought we to reason on this subject, instead of questioning the justice and mercy of God?

What if God, willing to show His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory? *Rom. ix. 22, 23.*

4. Who are these vessels of mercy?

Even we, whom He hath called, not of the Jews only, but also of the Gentiles. *Rom. ix. 24.*

5. How were you called?

By Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. *Catechism.*

6. What now remains for you to do?

To give diligence to make my calling and election sure (2 *Pet.* i. 10), by renouncing the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; and by keeping God's holy will and commandments, and walking in the same all the days of my life. *Catechism.*

7. Dost thou not think that thou art bound to believe, and to do these things as thy sponsors promised for thee at Baptism?

Yes, verily; and by God's help so I will; And I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour: and I pray unto God to give me His grace, that I may continue in the same unto my life's end. *Catechism.*

8. What sin of the Egyptians was punished by the murrain of the cattle?

They held some cattle as sacred and worshipped others, which made Moses say with reason that they would stone the Hebrews if they saw them shed the blood of beasts.

9. Of what sin might they have been reminded by the sixth plague?

Of their cruelty to the Hebrews. The ashes which became boils and blains are supposed to have been taken from the furnaces where the Israelites burned brick.

10. What should the seventh and eighth plagues, which destroyed their green food, have taught them?

The LORD is my shepherd: I shall not want. He

maketh me to lie down in green pastures: He leadeth me beside the still waters. *Ps. xxiii. 1, 2.*

11. What should the ninth plague have taught them?

That their belief in demons and the powers of darkness was a sin. The Lord brought thick darkness that could be felt upon them, without any forewarning: but the Scripture does not say that they saw any thing of evil spirits throughout the three days that it lasted.

REMARKS.—From Pharaoh's several attempts to relax a portion of God's command to let His people go with their flocks and herds and their little ones three days' journey into the wilderness, and the positive rejection of each of his propositions, we learn that nothing short of an entire obedience to all that our heavenly Father requires of us will be received. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. (*James ii. 10.*) For obedience is the evidence of our faith, and if the one be not perfect, neither will be the other.

In a close study of the Bible we shall find much that we can never understand, doubtless much that it is not intended we shall understand, until all secrets shall be revealed. The very caution of St. Paul to Timothy has been frequently a distinctive mark of infidelity; for those who have erred concerning the faith, have been those who have most carefully studied to find objections to the miracles of the Bible, such as those Moses performed; and to other things too wonderful for them which they understood not, such as God's assertion that He had raised up Pharaoh for the purpose of showing upon him His signs and wonders. The Apostle Paul, in his Epistle to the Romans, quotes this same passage in reference to Pharaoh, and then shows us how we ought to receive it. Let our prayer ever be,

Meekly may my soul receive
 All thy Spirit hath revealed;
 Thou hast spoken—I believe,
 Though the oracle be sealed, (*105 Selec. Psalms.*)

Take heed therefore how ye hear; for whosoever hath, to him shall be given. (*Luke viii. 18.*) He who studies the Bible, meekly believing it to be all true, and satisfied with understanding so much of it as plainly reveals to him the way of salvation, will have cause enough to exclaim at every step, Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the LORD? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen. (*Rom. xi. 33-36.*)

LESSON XXIV.—PART I.—*Ex. ch. xii.*

The Passover—Death of the first-born—Departure from Egypt—Christ our Passover—The Lord's Supper.

1. How did the LORD establish the beginning of the Church year for the Israelites?

This month shall be unto you the beginning of months: it shall be the first month of the year to you. *Ex. xii. 2.*

2. What was the name of the month?

Abib. *Deut. xvi. 1.*

3. What did the LORD command the people to prepare for a sacrifice the tenth day of the month?

A lamb without blemish, a male of the first year. *Ex. xii. 5.*

4. When should it be killed?

Ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. *Ex. xii. 6.*

5. What should be done with the blood?

And ye shall take a bunch of hyssop, and dip it in

the blood that is in the bason, and strike the lintel and the two side-posts with the blood. *Ex. xii. 22.*

6. What should be done with the flesh?

They shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. *Ex. xii. 8.*

7. In what dress should they eat it?

With your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste. *Ex. xii. 11.*

8. Were the people commanded to stay in their houses?

None of you shall go out at the door of his house until the morning. *Ex. xii. 22.*

9. What is this feast?

It is the LORD's Passover. *Ex. xii. 11.*

10. Why was it kept?

For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast. And when I see the blood, I will pass over you, and the plague shall not be upon you. *Ex. xii. 12, 13.*

11. How many days did the feast last?

Seven. *Ex. xii. 15 19.*

12. How long should it be for a memorial?

Ye shall keep it a feast by an ordinance forever. *Ex. xii. 14.*

13. By the ordinance of the Passover, might a stranger eat of it?

There shall no stranger eat thereof. *Ex. xii. 43.*

14. What if a stranger wished to keep it?

Let all his males be circumcised, and then let him come near and keep it. For no uncircumcised person shall eat thereof. *Ex. xii. 48.*

15. What rules were to be observed concerning the flesh and bones?

In one house shall it be eaten ; thou shalt not carry forth ought of the flesh abroad out of the house ; neither shall ye break a bone thereof. *Ex. xii. 46.*

16. What did the people do when Moses gave them this command of the LORD ?

They bowed the head and worshipped : and went away and did as the LORD had commanded Moses and Aaron. *Ex. xii. 27, 28.*

17. Did the LORD then bring his awful plague upon Egypt ?

At midnight the LORD smote all the first-born in the land of Egypt. And there was a great cry in Egypt ; for there was not a house where there was not one dead. *Ex. xii. 29, 30.*

18. Were the Israelites allowed to go this time ?

The Egyptians were urgent upon the people, that they might send them out of the land in haste ; for they said, We be all dead men. *Ex. xii. 33.*

19. Did the people go out ?

The self-same day, the LORD did bring them out of the land of Egypt. *Ex. xii. 51.*

20. How many went up ?

About six hundred thousand on foot that were men, beside children. *Ex. xii. 37.*

21. Were there any sick persons among them ?

There was not one feeble person among their tribes. *Psa. cv. 37.*

22. How long had they been in Egypt ?

Four hundred and thirty years. *Ex. xii. 40.*

LESSON XXIV.—PART II.

1. How many plagues were brought on Egypt?

Ten.

2. What were they?

1. Turning the waters into blood. 2. Frogs. 3. Lice. 4. Flies. 5. Murrain of the cattle. 6. Ashes and boils. 7. Hail. 8. Locusts. 9. Darkness. 10. Death of the first-born.

3. By what agency were they brought on the land?

In all but three instances Moses first warned Pharaoh of what should happen; each time repeating in God's name the command, Let my people go. When Pharaoh would not hearken, Moses gave directions to Aaron, who stretched out his rod, and the plague followed. In three instances the plagues were brought down without warning.

4. What lesson do all these "great judgments" fearfully teach?

The LORD is King for ever and ever: the heathen are perished out of His land. *Ps. x. 16.*

5. What is taught by the marked distinction which God made between His chosen people and the heathen Egyptians?

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. *Ps. xlv. 1, 2.*

6. What remarkable coincidence does there seem to be between the tenth plague and the ordinance by keeping which the Israelites escaped death?

The tenth plague was the death of the first-born of

the Egyptians: the feast of the Passover was the precursor of the sacrifice of Christ, the first-born of every creature: in whom we have redemption through His blood. *Col. i. 15, 14.*

7. What mention is made of *hyssop* in the account of our LORD's crucifixion?

They filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. *John xix. 29.*

8. No uncircumcised person might eat the Passover; may any unbaptized person partake of the LORD's Supper?

No. For we must first receive the *sign* of the covenant by which we become "members of Christ"—that is to say, baptism—before we can have a right to the *privilege* of membership—that is, the partaking of His body and blood.

9. When Christ our LORD was crucified for us, was a bone of Him broken?

But when they came to Jesus, and saw that He was dead already, they brake not His legs. *John xix. 33.*

10. Why not?

For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. *John xix. 36.*

11. What Scripture was thus fulfilled?

He keepeth all His bones: not one of them is broken. *Ps. xxxiv. 20.*

12. What festival does the Church keep, corresponding to the feast of the Passover?

Easter, which falls about the same time of the year.

13. What does Easter specially commemorate?

The rising of our Saviour from the dead.

14. How does the Church keep it?

Christ our Passover is sacrificed for us: Therefore let

us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7, 8.

15. Is this sentence used in the Church service for that day?

It is chanted in the morning service.

REMARKS.—The Passover, like the trial which God brought on Abraham when He called him to sacrifice his only son, was a foreshadowing of the sacrifice of Christ. As often as the sacrament of the Lord's Supper is celebrated, we really keep the Passover in the manner appointed under the new dispensation, and thus practically do as God commanded the Jews to do, keep the feast by an ordinance *forever*. Besides being obedient to our Saviour's command given in the New Testament, in the frequent celebration of the Lord's Supper, our Church has set aside a special day called Easter, for the New Testament celebration of the anniversary on which the Jewish feast of the Passover happened. We cannot but admire the wise provision of the Church which, striving in all things to conform to the harmony of the Bible, appoints regular seasons for commemorating the great events therein chronicled for our instruction. It surely is not an insignificant sign of her being, The pillar and ground of the truth. (1 *Tim* iii. 15.) Faith, if it hath not works, is dead, being alone. By works was faith made perfect. (*James* ii. 17, 22.) Thus works of obedience, however trifling they may seem, are both evidence of perfect faith, and serve to keep faith perfect. There can be no danger of being *too* obedient, so long as we take the Bible for our guide.

LESSON XXV.—PART I.—*Ex.* ch. xiii. to xv.

The Angel of God—Passage of the Red sea—Destruction of Pharaoh's host—Baptism.

1. Which way did God lead the children of Israel from Egypt?

Through the way of the wilderness of the Red sea.
Ex. xiii. 18.

2. Was there a nearer way to Canaan?

The way of the land of the Philistines. *Ex. xiii. 17.*

3. Why did not God choose that way?

Lest peradventure the people repent when they see war, and they return to Egypt. *Ex. xiii. 17.*

4. Whose bones did Moses take with him?

The bones of Joseph. *Ex. xiii. 19.*

5. Why did he take them?

For he had straitly sworn the children of Israel saying—Ye shall carry up my bones away hence with you.
Ex. xiii. 19; Gen. l. 25.

6. How did the LORD go before the Israelites by day, to lead them the way?

In a pillar of a cloud. *Ex. xiii. 21.*

7. How by night?

In a pillar of fire to give them light. *Ex. xiii. 21.*

8. When it was told the king of Egypt that the people fled, what did he do?

The LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel. *Ex. xiv. 8.*

9. Whom did he take with him?

All his horses and chariots, and his horsemen, and his army. *Ex. xiv. 9.*

10. Where did he overtake them?

Encamping by the Red sea. *Ex. xiv. 9.*

11. Were the Israelites afraid when they saw the Egyptians?

They were sore afraid, and cried out unto the LORD. *Ex. xiv. 10.*

12. What did they say to Moses?

Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? *Ex. xiv. 11.*

13. What did Moses reply?

The Egyptians whom ye have seen to-day, ye shall see them again no more forever. *Ex. xiv. 13.*

14. Who did he say should fight for them?

The LORD shall fight for you, and ye shall hold your peace. *Ex. xiv. 14.*

15. What did the LORD say unto Moses?

Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. *Ex. xiv. 15.*

16. What did the Angel of God which went before the camp of Israel, then do?

He removed and went behind them. *Ex. xiv. 19.*

17. What did He place between them and the Egyptians?

The pillar of the cloud. *Ex. xiv. 19.*

18. How did it appear to the Egyptians?

It was a cloud and darkness to them. *Ex. xiv. 20.*

19. How did it appear to Israel?

It gave light by night to these: so that the one came not near the other all night. *Ex. xiv. 20.*

20. What happened when Moses stretched out his hand over the sea, as the LORD commanded him?

The LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. *Ex. xiv. 21.*

21. How did Israel go into the sea?

They went into the midst of the sea upon the dry ground. *Ex. xiv. 22.*

22. What protected them?

The waters were a wall unto them on their right hand, and on their left. *Ex. xiv. 22.*

23. Did the Egyptians follow them?

The Egyptians pursued, and went in after them to the midst of the sea. *Ex. xiv. 23.*

24. How did the LORD trouble the Egyptians?

He took off their chariot wheels, that they drave them heavily. *Ex. xiv. 25.*

25. How did the Egyptians make true the promise of Moses that the LORD should fight for Israel?

The Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. *Ex. xiv. 25.*

26. What happened when Moses again stretched forth his hand over the sea, as the LORD commanded him?

The waters returned, and covered all the host of Pharaoh; there remained not so much as one of them. *Ex. xiv. 28.*

27. What did the people do when they saw that great work which the LORD did upon the Egyptians?

They feared the LORD, and believed the LORD, and his servant Moses. *Ex. xiv. 31.*

28. What religious service did they perform?

They sang the song of Moses.

LESSON XXV.—PART II.

1. What principle announced by St. Paul, was illustrated by the route which God chose for his people, that they might avoid the Philistines?

God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *1 Cor. x. 13.*

2. What does Isaiah say to the Zion of the Holy One of Israel?

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. *Is.* lx. 14, 19.

3. On what festival kept by the Church is this chapter appointed to be read?

The Epiphany; or the Manifestation of Christ to the Gentiles.

4. Who was the Angel of God which went before the camp of Israel?

He of whom God said, Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions; for my Name is in Him. *Ex.* xxiii. 20, 21.

5. What is said of Moses in connection with that Angel?

This is he, that was in the Church in the wilderness, with the Angel which spake to him in Mount Sinai. *Acts.* vii. 38.

6. Who spake to Moses in Mount Sinai?

Moses went up unto God, and the LORD called unto him out of the mountain. *Ex.* xix. 3.

7. Where is the passage of the Israelites through the Red Sea alluded to as a figure of Baptism?

In the first prayer used in the Baptismal service of the Church.

8. What ground is there for this?

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud,

and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. 1 *Cor.* x. 1, 2.

9. What is the outward visible sign or form in Baptism?

Water: wherein the person is baptized, In the name of the Father, and of the Son, and of the Holy Ghost.

Catechism.

10. For what crime of the Egyptians was a just retribution brought upon them, in the drowning of their chief men in the Red Sea?

Pharaoh charged all his people, saying, Every son that is born [to the Hebrews] ye shall cast into the river. *Ex.* i. 22.

11. How does David describe the fear which the Israelites had of the LORD?

My flesh trembleth for fear of thee; and I am afraid of thy judgments. *Psa.* cxix. 120.

12. Where is the sort of belief which the Israelites had in the LORD described?

In the parable of the sower, it is said of the seed which fell upon a rock: These have no root, which for a while believe, and in time of temptation fall away. *Luke* viii. 13.

REMARKS.—We come now upon the story of the wanderings of the Israelites from the time of their deliverance to their arrival in the promised land. It is an exact picture of the wanderings of men through the wilderness of *sin*, from the time they are first delivered from the bondage of ignorance, and learn that there is a heaven, until they either reach that promised land, or perish through disobedience. Around us on all sides are crowds of people having just the same weak faith, ready to murmur at every trial, forward to believe and worship on every deliverance, only to fall away again on the recurrence of trouble. A few steady, consistent believers live as landmarks

for their erring brethren, and strive to save them, time after time, by their intercessions and prayers, from one overwhelming destruction. The figure is perfect in all its parts, and no less perfect than practical.

The Pillar of Light is the light of the Gospel. Keeping this before us, we have only to "go forward," and the LORD will fight for us. His word will be a wall on our right hand and on our left, to shield us against dangers which may frighten, or threaten us with bodily harm, as well as against temptations which Satan may throw in our way. These trials all have their use. Without them we should grow selfish and hard-hearted; so it is a real mercy in our Father to permit us to be tried. But He promises not to suffer us to be tried beyond what we can bear, and with the trial will show us a way to bear it.

LESSON XXVI.—PART I.—*Ex.* ch. xv., xvi.

Waters of Marah—The Tree of Life—Manna—The Bread of life—Daily bread—Keep holy the Sabbath.

1. Where did Moses lead the Israelites from the Red Sea?

They went out into the wilderness of Shur. *Ex.* xv. 22.

2. How long were they without finding water?

Three days. *Ex.* xv. 22.

3. Why could they not drink of the waters of Marah?

For they were bitter. *Ex.* xv. 23.

4. What does *Marah* mean?

Bitterness.

5. When the people murmured against Moses, what did he do?

He cried unto the LORD. *Ex.* xv. 25.

6. What did the LORD show him?

A tree, which, when he had cast into the waters, the waters were made sweet. *Ex.* xv. 25.

7. What did the LORD promise the people then, if they would do that which is right in His sight?

I will put none of these diseases upon thee which I have brought upon the Egyptians. *Ex.* xv. 26.

8. Who did the LORD say he was?

I am the LORD that healeth thee. *Ex.* xv. 26.

9. Where did Israel next go?

They came to Elim, where were twelve wells of water, and three score and ten palm-trees: and they encamped there by the waters. *Ex.* xv. 27.

10. Where did they next come?

Unto the wilderness of Sin, which is between Elim and Sinai. *Ex.* xvi. 1.

11. Why did they murmur against Moses and Aaron there?

For ye have brought us forth into this wilderness, to kill this whole assembly with hunger. *Ex.* xvi. 3.

12. What did the LORD then tell Moses?

I will rain bread from heaven for you. *Ex.* xvi. 4.

13. What answer did Moses make to the people?

What are we? your murmurings are not against us, but against the LORD. *Ex.* xvi. 8.

14. What did Moses tell Aaron to say to the people?

Come near before the LORD; for He hath heard your murmurings. *Ex.* xvi. 9.

15. When the whole congregation looked toward the wilderness, what did they see?

Behold, the glory of the LORD appeared in the cloud. *Ex.* xvi. 10.

16. What did the LORD say?

At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. *Ex.* xvi. 12.

17. What flesh had they in the evening?

At even the quails came up, and covered the camp.

Ex. xvi. 13.

18. What did they find instead of the dew on the ground?

A small round thing, as small as the hoar-frost on the ground. *Ex. xvi. 14.*

19. What did they call it?

Manna: for they wist not what it was. *Ex. xvi. 15, 31.*

20. What did Moses say it was?

This is the bread which the Lord hath given you to eat. *Ex. xvi. 15.*

21. How often were they to gather it?

The people shall go out and gather a certain rate every day. *Ex. xvi. 4.*

22. How much did Moses tell them to gather?

An omer for every man. *Ex. xvi. 16.*

23. When some gathered more, some less, what happened?

He that gathered much had nothing over, and he that gathered little had no lack. *Ex. xvi. 18.*

24. When some, contrary to Moses' command, left it till the morning, what became of it?

It bred worms, and stank: and Moses was wroth with them. *Ex. xvi. 20.*

25. Did they gather manna also on the seventh day?

Moses said, Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. *Ex. xvi. 26.*

26. What did the people do the seventh day?

They rested. *Ex. xvi. 30.*

27. How did they provide bread for the seventh day?

On the sixth day they gathered twice as much bread;

and they laid it up till the morning, as Moses bade : and it did not stink, neither was there any worm therein.

Ex. xvi. 22, 24.

28. What were the appearance and taste of manna?

It was like coriander seed, white; and the taste of it was like wafers made with honey. *Ex. xvi. 31.*

29. For what did the LORD command some of the manna to be kept?

Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. *Ex. xvi. 33.*

30. How long did the children of Israel eat manna?

Forty years : until they came unto the borders of the land of Canaan. *Ex. xvi. 35.*

LESSON XXVI.—PART II.

1. Of what may the waters of Marah, sweetened by the tree, remind us?

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations. *Rev. xxii. 1, 2.*

2. What is promised concerning the tree of life?

To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God. *Rev. ii. 7.*

3. Why was Adam expelled from Paradise?

The LORD God said, Behold, the man is become as one

of us, to know good and evil : and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever : therefore the LORD God sent him forth from the garden of Eden. *Gen.* iii. 22, 23.

4. How can he that overcometh eat of the tree of life ?

Because Christ also suffered for us. Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness. *1 Pet.* ii. 21, 24.

5. To what do the twelve wells and seventy palm-trees at Elim correspond in number ?

To the twelve tribes and the seventy elders of Israel ; also to the twelve Apostles and the seventy disciples of Christ. *Ex.* xxiv. 1 ; *Luke* x. 1.

6. What saith David concerning the bread which the LORD did rain from heaven ?

He had opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food. *Psa.* lxxviii. 23-25.

7. What does St. Paul call it ?

And did all eat the same spiritual meat. *1 Cor.* x. 3.

8. What did the Jews say to our Saviour in the synagogue of Capernaum when seeking a sign that they might believe Him ?

Our fathers did eat manna in the desert : as it is written, He gave them bread from heaven to eat. *John* vi. 31.

9. What did our Saviour reply ?

Your fathers did eat manna in the wilderness, and are dead. I am the living bread which came down from heaven : if any man eat of this bread, he shall live forever ; and the bread that I will give is my flesh. Whoso

eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. *John* vi. 49, 51, 54.

10. Why was the Sacrament of the LORD's Supper ordained?

For the continual remembrance of the death of Christ, and of the benefits which we receive thereby. *Catechism.*

11. What is the outward part or sign of the LORD's Supper?

Bread and wine, which the LORD hath commanded to be received. *Catechism.*

12. What is the inward part or thing signified?

The body and blood of Christ, which are spiritually taken and received by the faithful in the LORD's Supper. *Catechism.*

13. Was it probably by a miracle that he that gathered much manna had nothing over, and he that gathered little had no lack?

No. The meaning seems to be, that he who had gathered more than was required for a man's eating, gave to him who had gathered too little. So each at last had enough, and not too much.

14. How does this appear?

St. Paul, in writing to the Corinthians about some contributions they had raised for certain needy members of the Church, says, For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. *2 Cor.* viii. 13-15.

15. Of what miracles wrought by our Saviour are we reminded by the raining of bread from heaven?

Of the feeding of multitudes, on two occasions, with a few loaves and fishes. *Matt.* xiv. 15-21; xv. 32-38.

16. What are we taught by the strict command to the Israelites to gather bread every day?

Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. *Matt.* vi. 31-34.

17. How does the LORD teach us to pray for all these things?

Give us this day our daily bread. *Matt.* vi. 11.

18. Which of the Ten Commandments was miraculously enforced on the people at this time?

The Fourth. Remember that thou keep holy the Sabbath-day.

REMARKS.—What a mystical connection is there in the account of the Israelites wandering *three* days without water in the wilderness; then coming to bitter waters which could not be drunk until they were sweetened by the *tree*, and beside which they were proved, and an ordinance was made with them; and finally, encamping beside *twelve* wells and *seventy* palm-trees! How easily do we trace here the allusion to the living waters of Baptism, and the *Cross* which St. Peter calls “the tree!” What an awfully sublime picture is here presented to us! Adam losing the tree of life in Paradise because of disobedience! The children of Adam regaining it through the Lamb, who, after resting *three* days in the grave, arose and planted it beside the river of the water of life! The Bride, the Lamb’s wife, with her wall great and high, with *twelve* gates and names written thereon of the twelve tribes of Israel; and

with *twelve* foundations, and in them the *twelve* Apostles of the Lamb! (*Rev.* xxi. 9–14.) How is it possible for doubt, as to the origin of the Bible, to rest in the mind of any one who can trace such harmony between the writings of different men, produced without concert, and at intervals of centuries? How could any one man, even, compose such a book? Yet the evidence of one controlling mind throughout the whole is indisputable, and nothing remains but to believe that, All Scripture is given by inspiration of God. (*2 Tim.* iii. 16.)

What inexpressible comfort is imparted to a soul naturally timid and distrustful of itself, by the conjoined lesson of the Israelites delivered by the Angel of God while obeying His command to “go forward” in the face of apparent destruction; of their being fed with manna profusely rained from heaven; and of our Saviour feeding multitudes with a morsel of bread! Let such a soul gain strength in the belief that no one who habitually, and in faith receives the bread of life, that is to say, the Holy Communion, can fail of having from above, knowledge and power and protection equal to any duty it can rightly undertake. And let all, while believing that if they have faith as a grain of mustard-seed it shall become as a wide-spreading tree, beware of that dread Angel of the Lord, and obey His voice; provoke Him not; for He will not pardon their transgressions.

LESSON XXVII.—PART I.—*Ex.* ch. xvii., xviii.

The Rock in Horeb—The Lord is among us—Amalek discomfited—Elders appointed—The living waters—Christ a Judge—Deacons.

1. Where did Israel journey from the wilderness of Sin? To Rephidim. *Ex.* xvii. 1.
2. What did they do when there was no water?
The people did chide with Moses, and said, Give us water that we may drink. *Ex.* xvii. 2.
3. What did Moses answer?

Wherefore do ye tempt the LORD? *Ex.* xvii. 2.

4. What did Moses cry unto the LORD?

What shall I do unto this people? they be almost ready to stone me. *Ex.* xvii. 4.

5. What did the LORD command him to do?

To take with him of the elders of Israel and his rod, and He said, Behold, I will stand before thee there upon the rock in Horeb: and thou shalt smite the rock, and there shall come water out of it, that the people may drink. *Ex.* xvii. 5, 6.

6. In whose sight did Moses do so?

In the sight of the elders of Israel. *Ex.* xvii. 6.

7. What did he call that place?

Massah, and Meribah, because of the *chiding* of the children of Israel, and because they tempted the LORD. *Ex.* xvii. 7.

8. What did they say, tempting Him?

Is the LORD among us, or not? *Ex.* xvii. 7.

9. Who fought with Israel in Rephidim?

Amalek. *Ex.* xvii. 8.

10. Whom did Moses send out with chosen men to fight with Amalek?

Joshua. *Ex.* xvii. 9.

11. Who went with Moses to the top of the hill?

Aaron and Hur. *Ex.* xvii. 10.

12. Which prevailed, Israel or Amalek?

It came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. *Ex.* xvii. 11.

13. What did they do when Moses' hands were heavy?

They took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the

one on the one side, and the other on the other side. *Ex.* xvii. 12.

14. How long were his hands steady?

Until the going down of the sun. *Ex.* xvii. 12.

15. Which finally conquered?

Joshua discomfited Amalek and his people with the edge of the sword. *Ex.* xvii. 13.

16. Who came out to Moses in the wilderness at the mount of God?

Jethro, Moses' father-in-law, came with his sons and his wife. *Ex.* xviii. 5.

17. What were the names of his wife and sons?

Zipporah, and her two sons Gershom and Eliezer. *Ex.* xviii. 2-4.

18. How did Moses meet Jethro?

Moses went out to meet his father-in-law, and did obeisance, and kissed him. *Ex.* xviii. 7.

19. What did Moses tell him?

All that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way. *Ex.* xviii. 8.

20. How did Jethro acknowledge the LORD?

Blessed be the LORD, who hath delivered you. Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly He was above them. *Ex.* xviii. 10, 11.

21. When Jethro saw Moses alone, judging between the people from morning until evening, what did he say?

This thing is too heavy for thee; thou art not able to perform it thyself alone. *Ex.* xviii. 18.

22. What did he counsel Moses to do?

Thou shalt provide out of all the people able men, such

as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. *Ex.* xviii. 21.

23. How were the people then to be judged?

That thou mayest bring the causes unto God. And it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge. *Ex.* xviii. 19, 22.

24. Did Moses adopt this plan?

So Moses hearkened to the voice of his father-in-law, and did all that he had said. *Ex.* xviii. 24.

LESSON XXVII.—PART II.

1. What did God say concerning the tempting of Him at Massah?

Ye shall not tempt the LORD your God, as ye tempted Him in Massah. *Deut.* vi. 16.

2. To whom did our Saviour quote this Scripture?

To Satan, during the forty days' temptation in the wilderness. Jesus said unto him, It is written again, Thou shalt not tempt the LORD thy God. *Matt.* iv. 7.

3. What did God say of the Israelites who tempted Him in the wilderness?

Unto whom I swear in my wrath that they should not enter into my rest. *Psa.* xciv. 11.

4. For what purpose were all the judgments upon the Israelites intended?

Now all these things happened unto them for ensamples; and they are written for our admonition. *1 Cor.* x. 11.

5. What instance is recorded in the New Testament of awful punishment for tempting God? .

Ananias and Sapphira agreed together to tempt the Spirit of the LORD; and when St. Peter charged them with it, they fell down straightway, and gave up the ghost. *Acts* v. 1-10.

6. What promise does God give concerning the poor who are thirsty?

When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. *Is.* xli. 17.

7. What invitation does the prophet give to the thirsty?

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Is.* lv. 1.

8. Did our Saviour give the same invitation?

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. *John* vii. 37.

9. What did He say of the water which He should give to drink?

Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *John* iv. 14.

10. Of what did he speak this?

But this spake He of the Spirit, which they that believe on Him should receive. *John* vii. 39.

11. What do the Spirit and the Church say?

And the Spirit and the Bride say, Come. And let

him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev.* xxii. 17.

12. What must a man do before he can drink the water of life?

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon. *Is.* lv. 7.

13. What allusion does St. Paul make to the Rock in Horeb?

Our fathers did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. *1 Cor.* x. 4.

14. What did Moses say of the Rock?

Ascribe ye greatness unto our God. He is the Rock. His work is perfect: for all His ways are judgment: a God of truth, and without iniquity, just and right is He. *Deut.* xxxii. 3, 4.

15. What is said concerning our Saviour as a judge?

For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. *John* v. 22, 23.

16. What is said of Him as being without iniquity?

Who did no sin, neither was guile found in His mouth. *1 Pet.* ii. 22.

17. How is our Saviour spoken of as a stone?

Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. *1 Pet.* ii. 6.

18. What answer can we give to the question, Is the LORD among us or not?

Where two or three are gathered together in my Name, there am I in the midst of them. *Matt.* xviii. 20.

19. Of what injunction of our LORD's are we reminded by the story of Moses holding up his hands during the conflict with Amalek?

Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. *Mark* xiv. 38.

20. Of what lesson taught by St. Peter does Jethro's acknowledgment of the LORD's greatness remind us?

God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time. *1 Pet.* v. 5, 6.

21. What parallel is recorded in the New Testament to the choosing of able men who feared God, for rulers over the people?

When the number of the disciples was multiplied, the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. *Acts* vi. 1-3.

22. How were the seven appointed?

The saying pleased the whole multitude, and they chose seven, whom they set before the Apostles; and when they had prayed, they laid their hands on them. *Acts* vi. 5, 6.

23. Has the Church any ministers corresponding to these seven?

The lowest order of ministers, called Deacons, who are ordained by laying on of hands by the bishops.

REMARKS.—What an awful contrast is there in the two courses here presented for our choice! Do we elect to tempt the Lord our God, by murmuring at His decrees, or by any wilful wickedness? *Unto us He sware in His wrath that we shall not enter into His rest.* Do we hunger and thirst after righteousness? Unto us is given the invitation, *come and take freely the bread of life, and the water which shall spring into everlasting life.* Need more be done for any man than to show him the alternative? These things having been written for our admonition, it is well for us to study them carefully, and as carefully apply them. In reading, let us stop to examine whether, in some respect, we are not like the murmuring Israelites. Do we not complain of something in our condition which only God can alter? Do we not find fault with the face of nature? It is too hot, or it is too cold, or it rains too much! Ah! it is God who regulates these things. What do we know, poor, short-sighted mortals, of their benefit? Even spiritual blessings do not suit us, unless they come in a form that pleases. Can we see the living waters under a Rock of any sort of trial, or disappointment? Are we ready always to say, Thy will be done, O Lord? With what redoubled interest may we follow the wanderings of God's people, in this view, that, All these things happened unto them for ensamples! The Spirit and the Bride say, Come. The promised Comforter has come already, and the Church with her varied services for every purpose in life, is daily holding out its arms with earnest entreaty to us all. The way is plain; and oh, may it be ours to sing:

We are travelling home to God,
 In the way the fathers trod;
 They are happy now, and we
 Soon their happiness shall see. (*Hymn 146.*)

As in the case of Moses, our spirit may be ready, but our flesh weak. Well, Moses sat upon a stone, and his hands were held up by the two priests Aaron and Hur. So may we, when weary and drooping in spirit, lean on Christ, the chief Corner Stone, and our heavy hands, uplifted in prayer, may be supported by the ministers of the universal Church; for their ministry is pledged to every one who will receive it. The Great

Head of the Church stands and cries, If any man thirst, let him come unto me and drink! The Church responds, Whosoever will, let him take the water of life freely!

LESSON XXVIII.—PART I.—*Ex.* ch. xix.

Mount Sinai—The Lord's descent upon it in fire—Fear of the people—The people of God an holy priesthood—The mountain of the Lord's house—Christ and the Church.

1. After the children of Israel left Rephidim, where did they come?

To the desert of Sinai. And there Israel camped before the mount. *Ex.* xix. 2.

2. Unto whom did Moses go up?

And Moses went up unto God, and the LORD called unto him out of the mountain. *Ex.* xix. 3.

3. What did the LORD say Israel had seen?

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. *Ex.* xix. 4.

4. What did He promise they should be if they would keep His covenant?

Ye shall be a peculiar treasure unto me above all people. A kingdom of priests, and an holy nation. *Ex.* xix. 5, 6.

5. What did all the people promise?

All that the LORD hath spoken we will do. *Ex.* xix. 8.

6. What preparation were they commanded to make before hearing the LORD speak?

The LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash

their clothes, and be ready against the third day. *Ex.* xix. 10, 11.

7. Was any thing permitted to go near, or to touch the mount?

Whosoever toucheth the mount shall be surely put to death; whether it be beast or man. *Ex.* xix. 12, 13.

8. What happened on the third day in the morning?

There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud. *Ex.* xix. 16.

9. Were the people afraid?

All the people that was in the camp trembled. *Ex.* xix. 16.

10. Why did Moses bring the people out of the camp?

To meet with God; and they stood at the nether part of the mount. *Ex.* xix. 17.

11. What was the appearance of the mount then?

And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. *Ex.* xix. 18.

12. Whom did the LORD call up to the mount with Moses?

Thou shalt come up, and Aaron with thee. *Ex.* xix. 24.

13. Were the priests and people forbidden to go up?

But let not the priests and the people break through to come up unto the LORD, lest He break forth upon them. *Ex.* xix. 24.

LESSON XXVIII.—PART II.

1. Near what other mount is Mount Sinai?

Near Mount Horeb. They are two peaks having the same base.

2. Did the LORD promise Moses the Israelites should serve Him there?

When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. *Ex.* iii. 12.

3. How is the simile of God bearing His people on eagles' wings, continued by Moses?

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the LORD alone did lead him. *Deut.* xxxii. 11, 12.

4. If we live soberly, righteously, and godly, in this present world, how shall we become a peculiar people unto God?

Through our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. *Titus* ii. 12–14.

5. In what sense are the people of God called priests?

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 *Pet.* ii. 5.

6. What sacrifice are they called upon to offer?

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *Rom.* xii. 1.

7. What preparation should we make before coming to the LORD's Table?

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *Heb.* x. 22.

8. What do the prophets say concerning Jerusalem?

It shall come to pass in the last days, that the moun-

tain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. *Is. ii. 2, 3; Micah iv. 1, 2.*

9. What saith Zechariah?

Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. *Zec. viii. 3.*

10. What vision did St. John see of a holy city?

And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. *Rev. xxi. 10.*

11. To what does this refer?

Come hither, I will show thee the bride, the Lamb's wife. *Rev. xxi. 9.*

12. What does St. Paul say concerning Christ and the Church?

When He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all. *Eph. i. 20-23.*

13. Wherefore was the law given?

It was added because of transgressions, till the seed

should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. *Gal.* iii. 19.

14. Who was the mediator here referred to?

Moses. This is he, that was in the Church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us. *Acts* vii. 37, 38.

15. Where else are angels referred to in the giving of the law?

Who have received the law by the disposition of angels. *Acts* vii. 53.

16. What does David say of angels?

Who maketh His angels spirits; His ministers a flaming fire. *Psa.* civ. 4.

17. Who was the promised seed above referred to by St. Paul to the Galatians?

Jesus the mediator of the new covenant. *Heb.* xii. 24.

18. Where is a comparison made between the covenant received through Moses, and the one received through Jesus?

In the Epistle to the Hebrews, 12th chapter, 18 to 29 verses. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, etc. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, etc.

REMARKS.—Moses' description of the eagle and her young, illustrates the force and beauty of the figure, I bare you on eagles' wings. When teaching her young to fly, the eagle hovers over the nest, encouraging them and showing them how to use their wings. And if in mid air their tender pinions become tired, she supports them on her back until they are

able to renew their flight. Nothing can better express the care which our heavenly Father bestows on His weak and erring children. He is constantly about our path and about our bed, spreading over us His protecting wings, showing us our duty, and strengthening us to do it, or supporting our fainting steps. All He requires of us is a sacrifice of those evil tempers, words, and acts which are our spiritual foes. He will even accept our weakest efforts to make such sacrifices and abundantly answer our prayers, which go not out of feigned lips (*Ps. xvii. 1*), for His aid in resisting sin. The fearful circumstances attending the delivery of the law on mount Sinai, symbolical of the Church of Christ, the parallel of which is so minutely traced in the New Testament, were calculated to impress the Israelites with a horrible dread of offending against such a law. Our Saviour and the Apostles by so frequently alluding to them, evidently intend that we shall take them as ensamples in our view of the relation of Christ and His Church. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will? (*Heb. ii. 1-4*).

LESSON XXIX.—PART I.—*Ex. ch. xx.*

The Ten Commandments, or moral law—Duty toward God—Duty toward our neighbour—The old and new dispensation.

1. You said that your Sponsors did promise for you, that you should keep God's commandments;—Tell me how many there are?

Ten.

2. Which are they?

The same which God spake in the twentieth chapter of Exodus, saying, I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage. *Catechism; Ex. xx. 1, 2.*

3. What is the first commandment?

Thou shalt have none other gods but me. *Catechism; Ex. xx. 3.*

4. What is the second?

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments. *Catechism; Ex. xx. 4-6.*

5. What is the third?

Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh His name in vain. *Catechism; Ex. xx. 7.*

6. What is the fourth?

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it. *Catechism; Ex. xx. 8-11.*

7. What is the fifth?

Honour thy father and thy mother, that thy days may be long in the land which the LORD thy God giveth thee.

Catechism; Ex. xx. 12.

8. What is the sixth?

Thou shalt do no murder. *Catechism; Ex. xx. 13.*

9. What is the seventh?

Thou shalt not commit adultery. *Catechism; Ex. xx. 14.*

10. What is the eighth?

Thou shalt not steal. *Catechism; Ex. xx. 15.*

11. What is the ninth?

Thou shalt not bear false witness against thy neighbour. *Catechism; Ex. xx. 16.*

12. What is the tenth?

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his. *Catechism; Ex. xx. 17.*

13. What dost thou chiefly learn by these commandments?

I learn two things: my duty toward God, and my duty toward my neighbour. *Catechism.*

14. From which dost thou learn thy duty toward God?

From the first four.

15. From which thy duty toward thy neighbour?

The last six.

16. What is thy duty toward God?

My duty toward God is, to believe in Him; to fear Him; and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him; to give Him thanks; to put my whole trust in Him; to call upon Him; to honour His holy

name and His word; and to serve Him truly all the days of my life. *Catechism.*

17. What is thy duty toward thy neighbour?

My duty toward my neighbour is, to love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and do my duty in that state of life unto which it shall please God to call me. *Catechism.*

18. When the people saw all the wonders in the mount, what did they do?

They removed, and stood afar off. *Ex. xx. 18.*

19. What did they ask Moses to do?

Speak thou with us, and we will hear: but let not God speak with us, lest we die. *Ex. xx. 19.*

20. What did Moses reply?

Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not. *Ex. xx. 20.*

21. What promise did God make to the people when He commanded them not to make gods of silver, or gods of gold?

22. In all places where I record my Name I will come unto thee, and I will bless thee. *Ex. xx. 24.*

LESSON XXIX.—PART II.

1. What was the first law delivered to Moses?

The Moral law.

2. How can we break the first commandment?

If any man love the world, the love of the Father is not in him. 1 *John* ii. 15.

3. What is the love of God?

This is the love of God, that we keep His commandments. 1 *John* v. 3.

4. Where are we taught how to keep the second commandment?

Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the LORD thy God, and Him only shalt thou serve. *Matt.* iv. 8–10.

5. How does the LORD Jesus teach us to keep the third commandment?

But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. *Matt.* v. 34–37.

6. Which is the seventh day of the week?

Saturday.

7. Why do we keep the first day, or Sunday, instead of the seventh?

Because our LORD Jesus Christ rose from the dead on the first day of the week. *John* xx. 1-20.

8. What else is the first day of the week called?

I was in the Spirit on the LORD'S DAY. *Rev.* i. 10.

9. What example is there of keeping the first day holy?

Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. *Acts* xx. 7.

10. What work may we do on the LORD's day?

The same which was allowed on the Sabbath: it is lawful to do well on the Sabbath days. *Matt.* xii. 12, 13.

11. Does not the fourth commandment expressly require us to do all our work, and neglect none of it, during six days?

Yes. There are six days in which men ought to work. *Luke* xiii. 14.

12. What does St. Paul call the fifth commandment?

The first commandment with promise. *Eph.* vi. 2.

13. By the law of Moses, how was a stubborn and rebellious son punished?

All the men of his city shall stone him with stones, that he die. *Deut.* xxi. 18-21.

14. What is commanded to fathers concerning their children?

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the LORD. *Eph.* vi. 4.

15. Who are murderers?

Whosoever is angry with his brother without a cause shall be in danger of the judgment. Whosoever hateth his brother is a murderer. *Matt.* v. 22; 1 *John* iii. 15.

16. Why should we carefully keep the seventh commandment?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 1 *Cor.* iii. 17.

17. What is here meant by the temple of God?

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 *Cor.* vi. 19.

18. What is the surest way to keep this commandment?

Set your affection on things above, not on things on the earth. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience. *Col.* iii. 2, 5, 6.

19. How is this in effect expressed in the second commandment?

Thou shalt not make to thyself the likeness of any thing that is on the earth. Thou shalt not worship them.

20. What does this teach us to avoid?

Sensual pictures of the imagination, which may be produced by improper books, prints, conversation, &c.

21. May divorced persons marry again?

Jesus saith, Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery. *Luke* xvi. 18.

22. What rule should we obey in reference to the eighth commandment?

Exact no more than that which is appointed you. *Luke* iii. 13.

23. What ought a man to do rather than steal?

Rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. *Eph.* iv. 28.

24. Who are some of those that bear false witness against their neighbour?

Whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things. *Rom.* i. 29, 30.

25. What punishment does God bring on such?

God gave them over to a reprobate mind, to do those things which are not convenient. *Rom.* i. 28.

26. How shall we avoid breaking the tenth commandment?

Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. *Heb.* xiii. 5.

27. Must we positively keep all the commandments?

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. *James* ii. 10.

28. If we are not justified by the deeds of the law, but only by faith, why need we keep the law? (*Rom.* iii. 20, 28.)

The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. *Gal.* iii. 24. Faith without works is dead. *James* ii. 26.

29. How did our Saviour sum up His commission to His disciples in the mountain in Galilee?

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. *Matt.* xxviii. 16-20.

REMARKS.—Here are the Ten Commandments given by God's own mouth to His people, and of which our Saviour said to the young man, If thou wilt enter into life, keep the commandments. (*Matt. xix. 17.*) There is no avoiding the penalty which all who break them shall suffer. Yet, how few do not act as if they had some secret understanding with God that He will except them from the rule which is infallibly to include all beside them! How else, if not by this sort of self-delusion, can many acts of comparatively good persons be accounted for? They know what the commandments are, what is threatened against those who do not keep them every one, and what is promised to those who do keep them. They are unwilling to undergo the punishment, or to lose the reward. Yet no force of words, or of practical warnings, can keep them from turning aside from their clear path of duty. How shall a man so govern himself, then, that he be not as one who having eyes, sees not, and having ears, hears not? *Let him watch and pray that he enter not into temptation.* God repeatedly called upon the Israelites from the Mount, to keep all His covenant; and then promised to come unto them and bless them in all places where He should record His name. So the Lord Jesus commissioned His disciples in the mountain to teach all nations to observe all things which He had commanded; and then promised to be with them alway unto the end of the world. Thus the old and the new covenant appear in beautiful harmony.

LESSON XXX.—PART I.—*Ex.* ch. xxi.—xxiii.

The Judicial law—Feasts—Of the Passover, of Pentecost, of Tabernacles—The law established by Faith—Idols a snare—Hospitality—Do all in the name of the Lord—Whitsunday—The Angel of the Lord.

1. What should be done with a man who killed another?

If a man come presumptuously upon his neighbour, to

slay him with guile; thou shalt take him from mine altar, that he may die. *Ex.* xxi. 14.

2. What with a man who smote, or cursed, his father or his mother?

He shall surely be put to death. *Ex.* xxi. 15, 17.

3. What with him that stealeth a man to sell him?

He shall surely be put to death. *Ex.* xxi. 16.

4. If men strive together, and one smite another, and he die not, but keep his bed; if he rise again, and walk abroad on his staff, what should he do that smote him?

He shall be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed. *Ex.* xxi. 19.

5. If any man cause a blemish in his neighbour, what should be done?

He should give eye for eye, tooth for tooth, hand for hand, foot for foot. *Ex.* xxi. 24.

6. If an ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him, what should be done if he killed a man, or a woman?

The ox shall be stoned, and his owner also shall be put to death. *Ex.* xxi. 29.

7. If a man shall dig a pit, and not cover it, and an ox, or an ass, fall therein?

The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. *Ex.* xxi. 33, 34.

8. What should be done with one who sacrificed to any god save unto the Lord only?

He shall be utterly destroyed. *Ex.* xxii. 20.

9. What was forbidden concerning strangers?

Thou shalt neither vex a stranger, nor oppress him.
Ex. xxii. 21.

10. What concerning widows and fatherless children?

Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry. *Ex.* xxii. 22, 23.

11. What was the punishment threatened for this sin?

My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. *Ex.* xxii. 24.

12. What was commanded if a man meet his enemy's ox, or his ass going astray?

Thou shalt surely bring it back to him again. *Ex.* xxiii. 4.

13. How many times a year were the Israelites commanded to keep a feast to the LORD?

Three times in the year all thy males shall appear before the LORD God. *Ex.* xxiii. 14, 17.

14. Which was the first?

The Passover and feast of unleavened bread. *Ex.* xxiii. 15.

15. Which the second?

The feast of harvest, the first-fruits of thy labours which thou hast sown in the field. *Ex.* xxiii. 16.

16. What else was this feast called?

The feast of Pentecost.

17. Which was the third feast?

The feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. *Ex.* xxiii. 16.

18. What else was it called?

The feast of Tabernacles.

19. Whom did God say He would send before the people to lead them to the promised land?

An Angel. *Ex.* xxiii. 20.

20. What did He tell them about this Angel?

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. *Ex.* xxiii. 21.

21. What did God promise to do with the Amorites, the Canaanites, and other people who lived in the land which was promised to Israel?

I will send my fear before thee, and will destroy all the people to whom thou shalt come. *Ex.* xxiii. 27.

22. How would He drive out the Hivites, the Canaanites, and the Hittites?

I will send hornets before thee, which shall drive them out. *Ex.* xxiii. 28.

23. Why would not God drive them out in one year?

Lest the land become desolate, and the beast of the field multiply against thee. *Ex.* xxiii. 29.

24. How would He drive them out?

By little and little I will drive them out from before thee, until thou be increased, and inherit the land. *Ex.* xxiii. 30.

25. Why did God drive those people out of their own lands, to give them to the Israelites?

They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee. *Ex.* xxiii. 33.

26. What were to be the bounds of the promised land of the Israelites?

From the Red sea even unto the sea of the Philistines, and from the desert unto the river. *Ex.* xxiii. 31.

LESSON XXX.—PART II.

1. What law did the LORD deliver to the people after the Moral Law.

The Judicial Law.

2. For what was it intended?

As rules to guide the judges and magistrates in trying civil or criminal cases.

3. Are we to expect the judicial law to require absolute perfection in men, as the moral law does?

No: for the Great Judge of the moral law will give sentence at the last day according to the secrets of men's hearts; but the temporal judges of the civil law can only decide according to their limited knowledge of men's acts.

4. Can we be justified in the sight of God by fulfilling the law?

By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. *Rom.* iii. 20.

5. How then are we justified?

A man is justified by faith without the deeds of the law. *Rom.* iii. 28.

6. Do we then make void the law through faith?

God forbid: yea, we establish the law. *Rom.* iii. 31.

7. What law did God give to Noah concerning murder?

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man. *Gen.* ix. 6.

8. What did the LORD Jesus say concerning the rule of eye for eye?

Ye have heard that it hath been said, An eye for an

eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. *Matt.* v. 38, 39.

9. What example did He set us?

Christ also suffered for us, leaving us an example, that ye should follow His steps: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously. *1 Pet.* ii. 21, 23.

10. What punishment did God command to be brought upon a city which turned away to serve other gods?

Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein. *Deut.* xiii. 12-17.

11. Did God's warning to the people of Israel prove true that the heathen gods would be a snare to them?

They did not destroy the nations, concerning whom the Lord commanded them; but were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them. *Psa.* cvi. 34-36.

12. How did our Saviour inculcate hospitality to strangers?

In His description of the day of judgment, He tells us the King shall say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a stranger, and ye took me in. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *Matt.* xxv. 31-45.

13. What is to be the sentence of those who vex or oppress strangers?

These shall go away into everlasting punishment; but the righteous into life eternal. *Matt.* xxv. 46.

14. What does St. Paul say on this subject?

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. *Heb.* xiii. 2.

15. What does St. James say concerning the fatherless and widows?

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. *James* i. 27.

16. How are they prayed for in the Litany of the Church?

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed; we beseech thee to hear us, good LORD.

17. How does our Saviour inculcate such duties as returning to one's enemy his beast that has strayed?

But I say unto you which hear, Love your enemies, do good to them which hate you. *Luke* vi. 27.

18. What object would there be in such conduct?

Be not overcome of evil, but overcome evil with good. *Rom.* xii. 21.

19. Now, suppose that we do all the things which we are taught, and keep all the commandments, what boast can we make?

So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do. *Luke* xvii. 7-10.

20. What should be our rule in all that we do?

Whatsoever ye do in word or deed, do all in the Name

of the LORD Jesus, giving thanks to God and the Father by Him. *Col.* iii. 17.

21. What advantage shall we enjoy from obeying this rule?

Knowing that of the LORD ye shall receive the reward of the inheritance: for ye serve the LORD Christ. *Col.* iii. 24.

22. What shall be the reward of those who do good deeds from other motives than purely to serve the LORD Christ?

If they do good deeds, or make prayers to be seen or heard of men, or to gratify their own natural good impulses, verily, I say unto you, they have their reward: they are seen, they are heard, they are gratified. But they ask no reward of the inheritance, no happiness in the future life, and only he that asketh receiveth. *Matt.* vi. and vii.

23. In how many days after the Israelites left Egypt did they arrive before Mount Sinai?

In forty-six days.

24. In how many more did Moses come down from the mount, and deliver to them the law?

In four days: making the fiftieth after they left Egypt, and also after the Passover.

25. Which feast did they keep to commemorate this event?

The feast of Pentecost.

26. When was it held?

Fifty days after the Passover.

27. What does the word *Pentecost* mean?

The fiftieth day.

28. What was offered then?

The first fruits of the harvest.

29. Has the Church a festival corresponding to Pentecost?

Whitsunday, which happens fifty days after Easter.

30. What agreement can we trace between these festivals?

Pentecost, fifty days after the Passover, aptly commemorated the first fruits of God's law given through Moses on Mount Sinai. Whitsunday, fifty days after Easter, commemorates the first fruits of the Holy Spirit, the giver of faith, which, as on that day, descended in the form of cloven tongues on the disciples. *Acts* ii. 1-4.

31. What then do they represent?

The two covenants, of which it is said, He taketh away the first, that he may establish the second. *Heb.* x. 9.

32. Why was the feast of Tabernacles so called?

Because the people dwelt in tabernacles, or booths, for seven days during which the feast lasted. *Levit.* xxiii. 42.

33. Why did they dwell in booths?

In memory of the dwelling of their fathers in the wilderness. *Levit.* xxiii. 43.

34. What was the feast of Tabernacles intended to commemorate?

The goodness of God in leading the Israelites safely through the wilderness to the promised land. It thus came aptly at the end of the year.

35. Who was the Angel of whom God said, He will not pardon your transgressions?

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Acts* v. 30, 31.

36. Of whom did He say, My name is in Him?

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which, being interpreted, is, God with us. *Matt.* i. 23; *Is.* vii. 14.

37. What does our Saviour say of Himself?

Believe me that I am in the Father, and the Father in me. *John* xiv. 11.

REMARKS.—We do not enough appreciate the goodness of our LORD in giving to His people not only a moral, but also a judicial law. As might be expected, the two systems are in perfect harmony; for our Saviour saith, Thou shalt love the LORD thy God, and thy neighbour as thyself: on these two commandments hang *all the law*, and the prophets. (*Matt.* xxii. 37–40.) Although they were delivered to man more than three thousand years ago, they are still the basis of all our civil judgments. They are acknowledged as just and right even by those who do not profess to have the Bible as their guide; yet who thus unwittingly verify our Saviour's words, Heaven and earth shall pass away, but my words shall not pass away. (*Matt.* xxiv. 35.) This shows how a man may do the deeds of the law, and yet not be justified thereby. A man is justified by *faith*; and if he have true faith, he will also obey the law. The comments of the LORD Jesus on the law, and His exemplification of it, show that He did not come to set it aside, but to extend the application of it, so that we might learn what sort of obedience faith would induce us to yield to the law. Thus, instead of insisting on having what the rule of justice would give—eye for eye, and tooth for tooth, we should not resist evil, but should in faith commit our cause to God who judgeth righteously. The terrible punishments denounced against those who left the true God to serve strange gods, should make us look at home. We cannot serve God and Mammon. We must renounce the devil and all his works, or we cannot serve God. Our Saviour, in enjoining hospitality to strangers, and care of the fatherless and widows, says, As ye have done it unto one of the least of

these my brethren, ye have done it unto me. This is the same as saying, Whatsoever ye do in word or deed, do all in the name of the LORD Jesus. That beautiful description and perfect embodiment of pure religion, can only be appreciated by those who have actively engaged in such charitable works. It is no doubt a good deed to give money for another to spend in relieving the poor; but to visit in person, and to minister with one's own hands to the sick and suffering, are aids to our prayers and efforts to keep ourselves unspotted from the world, which make all who participate in them feel how richly they reap the promised reward, because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. (*Deut. xv. 10.*)

LESSON XXXI.—PART I.—*Ex. ch. xxiv.*

The altar with twelve pillars—The Jews saw the God of Israel—No man hath seen God—Moses in the Mount—The Church of the twelve Apostles—The twelve Apostles to judge the twelve tribes—Purging with blood—The one sacrifice—No further sacrifice for sin.

1. Whom did the LORD call up to Him in the mount? Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel. *Ex. xxiv. 1.*

2. Who were Nadab and Abihu?

The sons of Aaron. *Ex. vi. 23.*

3. What did Moses build under the hill?

An altar and twelve pillars, according to the twelve tribes of Israel. *Ex. xxiv. 4.*

4. When Moses read the book of the covenant in the audience of the people, what did they say?

All that the LORD hath said will we do, and be obedient, *Ex. xxiv. 7.*

5. With what did Moses sprinkle the people?

With part of the blood of the sacrifice which he offered.

Ex. xxiv. 8.

6. What did he call it?

Behold the blood of the covenant, which the LORD hath made with you concerning all these words. *Ex.* xxiv. 8.

7. When Moses and Aaron, Nadab and Abihu, and seventy of the elders then went up, what did they see?

They saw the God of Israel. *Ex.* xxiv. 9, 10.

8. What was under His feet?

As it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness. *Ex.* xxiv. 10.

9. For what did the LORD tell Moses to go up into the mount?

I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. *Ex.* xxiv. 12.

10. Did the elders go up with Moses?

They did not. *Ex.* xxiv. 14.

11. With what was mount Sinai covered?

The glory of the LORD abode upon mount Sinai, and the cloud covered it six days. *Ex.* xxiv. 16.

12. Who called to Moses out of the midst of the cloud the seventh day?

The LORD. *Ex.* xxiv. 16.

13. What was the sight of the glory of the LORD like?

Like devouring fire on the top of the mount in the eyes of the children of Israel. *Ex.* xxiv. 17.

14. How long was Moses in the mount at this time?

Forty days and forty nights. *Ex.* xxiv. 18.

LESSON XXXI.—PART II.

1. Upon whom was the Jewish Church founded?

Upon the Twelve Tribes of Israel.

2. Upon whom was the Christian Church built?

Upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone. *Eph.* ii. 20.

3. How many were the Apostles?

And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils. *Mark* iii. 14–19.

4. What did the LORD Jesus say to His twelve Apostles at His last Supper?

I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. *Luke* xxii. 29, 30.

5. How does St. John describe a vision of the Church?

He says the Angel called to him, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God. And had a wall great and high, and had twelve gates, and at the gates, twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb. *Rev.* xxi. 9–14.

6. Was the Chief Corner Stone of the Christian Church promised to the founder of the Jewish Church?

To Jacob it was promised. In thee, and in thy *seed* shall all the families of the earth be blessed: and Jacob is mentioned among the progenitors of Jesus Christ. *Gen.* xxviii. 14; *Matt.* i. 1-16.

7. Why did Moses sprinkle the people with blood?

Almost all things are by the law purged with blood; and without shedding of blood is no remission. *Heb.* ix. 22.

8. This refers to the Jewish law; how is it under the Christian law?

We are sanctified through the offering of the body of Jesus Christ once for all. *Heb.* x. 10.

9. What is the outward part or sign of the Lord's Supper?

Bread and Wine, which the LORD hath commanded to be received. *Catechism.*

10. What is the inward part, or thing signified?

The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper. *Catechism.*

11. What if we sin wilfully after that we have received the knowledge of the truth?

There remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. *Heb.* x. 26, 27.

12. What does St. John say of God?

No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him. *John* i. 18; 1 *Tim.* vi. 16.

13. How is the Son repeatedly spoken of?

Who is the image of the invisible God. And, being

the brightness of His glory, and the express image of His person. *Col.* i. 15; *2 Cor.* iv. 4; *Heb.* i. 3.

14. What did our Saviour say of Himself to Philip?

He that hath seen me hath seen the Father. *John* xiv. 9.

15. What does Ezekiel describe in his visions of God?

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne was the likeness as the appearance of a man above it. *Ex.* i. 26.

REMARKS.—In the Jewish Church, although the promised Seed of the woman which should bless all the families of the earth was constantly foreshadowed, and St. Paul tells us that many blessings came to its members through faith, yet an oft-repeated sacrifice was necessary to keep alive their obedience, and through which they made atonement for their sins. In the Christian Church which followed, faith keeps up in its members a constant abiding sacrifice of the body and blood of Christ, offered once for all. There can be no more impressive warning against sin, than that there remaineth no more sacrifice after this. Every soul must at times experience that fearful looking for of judgment and fiery indignation which comes with certainty upon the conscience, when, in spite of all its vows, and all its prayers, and all its efforts, it has been betrayed into the sin which doth so easily beset it. Yet, blessed be God, there is no room for despair so long as it can listen to those other words, Neither do I condemn thee: go, and sin no more. (*John* viii. 11.) In this lesson may be found proof of the equality of the Son in the Godhead. And this may remind us of one inestimable comfort to a religious mind from the mysterious doctrine of the Trinity. The Holy Spirit whispers to us through our consciences urgent entreaties to cease to do evil and learn to do well (*Is.* i. 16, 17), that we may realize the promises of the Son that He will ever make intercession for us, and that He and the Father will come and dwell with us. Now they are not intermediate agents who plead and promise. They are God Himself: for there is but One God. Does not this idea

seem to lessen the distance between Him and us, particularly when we remember that in our Saviour, We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin? Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (*Heb.* iv. 15, 16.)

LESSON XXXII.—PART I.—*Ex.* xxv. to xxvii.

The Ceremonial Law—Free-will Offerings—The Ark of the Covenant—Mercy-seat and Cherubim—Tabernacle—Altar, &c.—The Jewish a figure of the Heavenly Sanctuary—The Seven Churches—Form of words.

1. What did the LORD, through Moses, command the people to bring to Him?

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. *Ex.* xxv. 2.

2. Of what were the offerings to be?

Gold, silver, brass, fine linen, precious stones, shittim-wood, spices for oil and incense, &c. *Ex.* xxv. 3-7.

3. What should be made of these things?

Let them make me a sanctuary; that I may dwell among them. *Ex.* xxv. 8.

4. Of what was the ark made?

Of shittim-wood, overlaid with gold within and without. *Ex.* xxv. 10, 11.

5. What were the dimensions of it?

About four feet long, two feet and a half broad, and two feet and a half high. *Ex.* xxv. 10.

6. How was it to be carried?

By means of staves, or poles, of shittim-wood overlaid with gold, passed through a gold ring at each of the four corners of the ark. *Ex.* xxv. 12-15.

7. What was to be put into the ark?

Thou shalt put into the ark the testimony which I shall give thee. *Ex.* xxv. 16.

8. What was to be put upon the ark?

A mercy-seat of pure gold with two golden cherubim, one on each end, with wings stretched forth and covering the mercy-seat, and their faces looking towards each other. *Ex.* xxv. 17-21.

9. What did God say he would do from above the mercy-seat?

There I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. *Ex.* xxv. 22.

10. What else did God command should be made?

A table, with dishes and spoons of gold. *Ex.* xxv. 23-29.

11. What was to be set on the table?

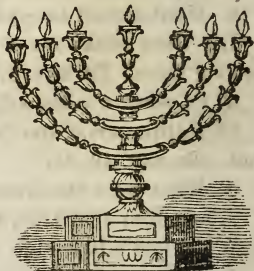
Thou shalt set upon the table shew-bread before me alway. *Ex.* xxv. 30.

12. How was the tabernacle lighted?

By a candlestick of gold with six branches, and seven lamps. *Ex.* xxv. 31-39.

13. How was the tabernacle, or tent, made?

Of ten curtains of fine linen, blue, purple, and scar-



let, with cherubim embroidered on them, all looped together. *Ex.* xxvi. 1-6.

14. Of what was the cover to the tabernacle made?

Of eleven curtains of goats' hair, coupled together. *Ex.* xxvi. 7-13.

15. What other coverings were there?

And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins. *Ex.* xxvi. 14.

16. Of what else was the tabernacle made?

Of boards of shittim-wood, fitted together with tenons and with sockets of silver, and confined by bars of shittim-wood. *Ex.* xxvi. 15-28.

17. With what were the boards and bars overlaid?

With gold. *Ex.* xxvi. 29.

18. How was the tabernacle to be reared up?

According to the fashion thereof which was showed thee in the Mount. *Ex.* xxvi. 30.

19. What was the vail?

It was of blue, and purple, and scarlet, and fine twined linen of cunning work, with cherubim; hung upon four pillars of shittim-wood overlaid with gold. *Ex.* xxvi. 31, 32.

20. For what was it used?

To divide between the holy place and the most holy. *Ex.* xxvi. 33.

21. Where were the ark and the mercy-seat placed?

Within the vail. *Ex.* xxvi. 34.

22. Where the table?

Without the vail, on the north side. *Ex.* xxvi. 35.

23. Where the candlestick?

Over against the table, on the side of the tabernacle toward the south. *Ex.* xxvi. 35.

24. How was the door of the tabernacle made?

Thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. *Ex.* xxvi. 36.

25. How was the altar made?

Of a frame of shittim-wood, covered with brass, about three yards square, and a yard and a half high, forming a hollow square within. *Ex.* xxvii. 1, 2, 8.

26. What else was made for use with the altar?

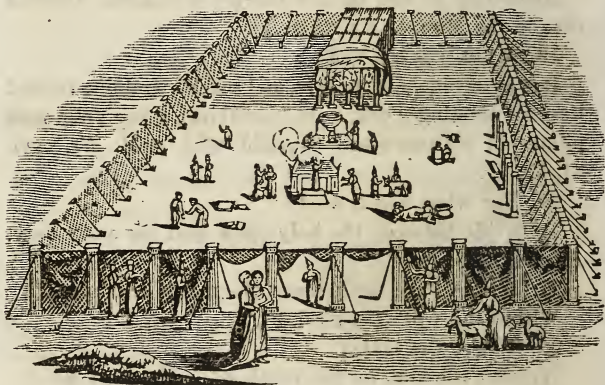
Horns, overlaid with brass, at the four corners; pans for ashes; shovels, basons, and fleshhooks. *Ex.* xxvii. 2, 3.

27. In what was the fire put?

A grate of network of brass, put under the middle of the altar. *Ex.* xxvii. 4, 5.

28. How long was the court of the tabernacle?

Between fifty and sixty yards. *Ex.* xxvii. 9, 11.



29. How broad was it?

Between twenty-five and thirty yards. *Ex.* xxvii. 12, 13.

30. How was the court made?

Of hangings of linen, on pillars of brass. *Ex.* xxvii. 9-19.

31. What did the LORD command the children of Israel always to burn?

Pure oil olive beaten for the light, to cause the lamp to burn always. *Ex.* xxvii. 20.

32. Where was it to be burned?

In the tabernacle, without the vail which was before the ark of the testimony. *Ex.* xxvii. 21.

33. Who was to take care of the lamp?

Aaron and his sons shall order it from evening to morning before the LORD. *Ex.* xxvii. 21.

LESSON XXXII.—PART II.

1. What law follows the judicial law?

The ritual, or ceremonial law.

2. What does St. Paul say concerning offerings to the LORD?

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. *2 Cor.* ix. 7.

3. What gifts were presented to our Saviour by the wise men at Bethlehem?

Gold, and frankincense, and myrrh. *Matt.* ii. 11.

4. What did the ministry of Moses in the tabernacle foreshadow?

Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over His own house; whose

house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. *Heb.* iii. 5, 6.

5. What did the sanctuary made by Moses prefigure?

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb.* ix. 24.

6. What were placed at the east of the Garden of Eden, to keep the way of the tree of life?

Cherubim, and a flaming sword. *Gen.* iii. 24.

7. What does David say of the cherubim?

The LORD reigneth: let the people tremble: He sitteth between the cherubim; let the earth be moved. *Ps.* xcix. 1.

8. What does St. John say of his vision of the seven golden candlesticks?

The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. *Rev.* i. 20.

9. Where were these seven churches?

At Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, in Asia. *Rev.* i. 11.

10. What does St. John say of his vision of the seven lamps before the throne in heaven?

There were seven lamps of fire burning before the throne, which are the seven Spirits of God. *Rev.* iv. 5.

11. What is the light of the Christian Church?

The LORD shall be unto thee an everlasting light, and thy God thy glory. *Is.* lx. 19.

12. What object was there in making the tabernacle, the ark, etc., in such a form?

That they might be easily taken apart and put together,

so as to be readily carried by the Israelites in their wanderings.

13. What did the fitting together of the various parts of the tabernacle prefigure?

The Church, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit. *Eph.* ii. 20–22.

14. What is the door of this building?

Said Jesus unto them, I am the door: by me, if any man enter in, he shall be saved. *John* x. 7, 9.

15. For what were the horns of the altar used?

In some cases to bind the animals which were sacrificed: as David says, Bind the sacrifice with cords, even unto the horns of the altar. *Psa.* cxviii. 27.

16. Were criminals protected by taking refuge at the altar, as they were in heathen countries?

No. God said in reference to a wilful murderer, Thou shalt take him from mine altar, that he may die. *Ex.* xxi. 14.

17. Is there any reason to suppose that the ceremonial law of the Jews had any figurative reference?

It is written, Seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount. *Heb.* viii. 4, 5.

18. How does St. John describe his vision of the temple in heaven?

The temple of God was opened in heaven, and there

was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. *Rev. xi. 19.*

19. What ceremonial does St. Paul prescribe to Timothy?

Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus. *2 Tim. i. 13.*

20. What form of sound words did our Saviour teach His disciples?

After this manner, therefore, pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen. *Matt. vi. 9-13.*

21. Where does the Church use this prayer?

In each of its separate services.

22. What does the rubric direct the people to do when it is used?

To repeat it with the minister wheresoever it is used in Divine service.

REMARKS.—The Jews had already been idolatrous in Egypt, and were now to go among other nations, where they would be tempted to run after the imposing and sensual rites of idolatry. To give them every possible aid in avoiding this “snare,” God appointed, amid awful demonstrations of His power, a most solemn and magnificent ceremonial for His own worship. The heathen rites had many mystical emblems mingled with them, which addressed themselves merely to the fancy, or sense. But the sublime ritual of the Jewish Church was replete with types all pointing to the Eternal King and His kingdom. Many of

these the people could not fail to recognize, and these should have been sufficient to teach them the inestimable wisdom and value of them all. St. Paul in his Epistles frequently draws a vivid contrast, to show us how much better off are we, to whom the true and heavenly things are revealed through faith in our High Priest, than they who knew only those things which were but figures of the true. He also impresses upon us again and again how much more forcibly these *true* things are binding upon us, since it is given us to know both them and the shadows of them ; which last only were revealed to the Jews.

LESSON XXXIII.—PART I.—*Ex.* xxviii. to xxx.

Priests set apart—Their garments—The robe of righteousness—Unity in the Church—Psalm one hundred and thirty-three—Our High Priest.

1. Who were first set apart by God as priests?

Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office. *Ex.* xxviii. 1.

2. What were the names of Aaron's sons who were set apart with him?

Nadab and Abihu, Eleazar and Ithamar. *Ex.* xxviii. 2.

3. What did they make for Aaron to minister in the priest's office with?

Holy garments. *Ex.* xxviii. 2, 3.

4. What were they?

A breastplate, an ephod, a robe, a brodered coat, a mitre, and a girdle, all made for glory and for beauty. *Ex.* xxviii. 2, 4, 39.

5. Upon what were the names of the twelve tribes of Israel engraved?

Upon two onyx stones, worn on the shoulders of the



ephod, and upon the breastplate of judgment worn upon Aaron's heart. *Ex.* xxviii. 9 12, 15, 21, 29.

6. What else was put in the breastplate of judgment?

The Urim and the Thummim. *Ex.* xxviii. 30.

7. What was engraven on the mitre, worn on Aaron's forehead?

HOLINESS TO THE LORD. *Ex.* xxviii. 36-38.

8. What garments were made for Aaron's sons?

Coats, girdles, and bonnets, for glory and for beauty. *Ex.* xxviii. 40.

9. How were Aaron and his sons consecrated to the priest's office?

A sacrifice was offered, they were arrayed in their sacred garments, and anointing oil was poured on Aaron's head. *Ex.* xxix. 1 7.

10. Was their office to be perpetual?

The priest's office shall be theirs for a perpetual statute. *Ex.* xxix. 9.

11. What daily sacrifice was Aaron to offer?

Two lambs. *Ex.* xxix. 38, 39.

12. Of what was the altar to burn incense upon made?

Of shittim-wood overlaid with gold. *Ex.* xxx. 1 5.

13. Where was it placed?



Before the vail that is by the ark of the testimony, before the mercy-seat. *Ex.* xxx. 6.

14. When was incense to be burned upon it?

Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps; and when he lighteth the lamps at even. *Ex.* xxx. 7, 8.

LESSON XXXIII.—PART II.

1. What does St. Paul say of the office of high priest? No man taketh this honour unto himself, but he that is called of God, as was Aaron. *Heb.* v. 4.

2. How was Aaron called?

Thou shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. *Ex.* xxviii. 41.

3. What was done to Korah, Dathan, and Abiram, and those who rose up against Aaron and attempted to burn incense to the Lord?

The earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. *Num.* xvi. 32, 35.

4. How was King Uzziah punished for attempting to usurp the priests' office by going into the temple to burn incense?

While he was wroth with the priests, the leprosy even rose up in his forehead. And Uzziah the king was a leper unto the day of his death. 2 *Chron.* xxvi. 19, 21.

5. Of what were the priests' garments emblematical? Wherefore take unto you the whole armour of God,

that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the word of God. *Eph.* vi. 13–17.

6. What was the meaning of the words on the mitre, Holiness to the Lord?

But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. *1 Pet.* i. 15, 16.

7. What does St. John say of the raiment of the Lamb's wife?

Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. *Rev.* xix. 7, 8.

8. How is the Mother of Abominations arrayed?

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations. *Rev.* xvii. 4, 5.

9. Who is the High Priest of the Christian Church?

So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art my Son, to-day have I begotten thee. As He saith also in another place, Thou art a Priest forever after the order of Melchisedec. *Heb.* v. 5, 6.

10. What is the meaning of the words of our Saviour's name?

Jesus, *Saviour*: Christ, *Anointed*.

11. How is He spoken of as being anointed?

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him. *Acts* x. 38.

12. What does David liken to the ointment?

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore. *Ps.* cxxxiii.

13. What does St. Paul say concerning unity?

He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. *Eph.* iv. 11-13.

14. Against what does he warn us?

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. *Eph.* iv. 14.

15. How is unity in doctrine and practice inculcated?

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing,

and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1 *Cor.* i. 10.

16. How does St. Paul illustrate his meaning?

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? 1 *Cor.* i. 12, 13.

17. What is said of those who cause divisions in the Church?

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our LORD Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. *Rom.* xvi. 17, 18.

18. What takes the place, in the Christian Church, of the daily sacrifices and the constant burning of incense in the Jewish?

Jesus, who is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself. *Heb.* vii. 25, 27.

19. What is the most acceptable sacrifice to God?

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psa.* li. 17.

20. Is this found in the Church service?

It is one of the sentences appointed to be read before the daily prayer.

REMARKS.—It seems hardly possible to resist the impression which the connection of texts in the foregoing lessons must give, concerning the intention of God that there should exist

so long as the world stands, an universal Church having an ordained priesthood, and some stated ceremonial or form of sound words, by which to conduct its worship. The Psalmist beautifully expresses the whole idea. Behold, how good and how pleasant it is for *brethren* to dwell *together* in *unity*! Then he likens it to the precious ointment by which Aaron was set apart for the priest's office, and which ran down upon his sacred garments. Again, it is like the dew that descended upon the mountains of Zion; and what is this but a figure of the *Spirit* descending upon the Church, so often alluded to as the mountains of Zion? Finally, as if to leave no part incomplete, he says, There the Lord commanded the blessing, even life for evermore. Now, how can there be *unity*; how can all speak the *same* thing; how can there be *no* divisions among men; how can all be *perfectly* joined together in the *same mind*, and in the *same judgment*; so long as one says, I am of Calvin; another, I am of Wesley; another, I am of Luther; another, I am of the Pope? Is Christ divided? Can His body be divided? Let honest, sincere, religious people examine this subject *without prejudice*. And let them remember, if there be any thing in it, that a fearful risk and responsibility must attach to their choice, whatever it may be, lest they be instrumental in marring the *unity* of Christ's Church.

It is claimed that there is one Church—and the Bible only speaks of "the Church," as of one—which, while preserving its doctrine pure and in strict accordance with the Bible, has also an ordained Priesthood, a form of sound words, and the two sacraments generally necessary to salvation. As to her ritual, and her surplice, or robe of "fine linen, clean and white," which stands for (*Gen. xl. 18*) "the righteousness of Saints," she claims that they too are in strictest accord with the whole spirit and teaching of the Bible; that they are a simple, spiritual ceremonial, divested of the display which marked that of the Jews, yet only sufficient to preserve *unity* of faith and of judgment among her members, and to raise their religion above the mere cares and comforts of the body, to the true objects of the soul's solicitude. The Jewish ceremonies were typical of something—yes, of the worship of the Angels and Saints in

heaven. Is that worship supposed to be without any form, without agreement, but only according to the volition of each pure spirit? And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. (See *Deut.* xxvii. 11-26.) And the four and twenty elders fell down and worshipped Him that liveth for ever and ever. (*Rev.* v. 11-14.)

What, then? While *unity* is the distinctive feature of these two systems of worship, which were prescribed by God Himself, shall there be a period of years intervening between them during which frail, erring men may say, Christ hath done away with all forms; each one may interpret for himself; each one may worship according to his own taste, or his own conviction? Is this a part of the wonderful harmony of the holy Scripture? Has this doctrine produced any sort of unity? Is it not steadily adding new forms of belief and practice and thus more and more dividing the Body of Christ?

As the imposing and elaborate services which were necessary to keep alive the religious faith of the Jews, had all some figurative reference, and were emblems adapted to their imperfect faith, so the few simple services and festivals of this Christian Church are based upon and are emblems of her pure and perfect faith, which they are intended to nourish. She seeks to be obedient in all things, and if she really be the Pillar and ground of the truth, she may with safety, affectionately invite the closest scrutiny, in the humble belief that nothing can be found of authority within her, which the Bible will condemn.

LESSON XXXIV.—PART I.—*Ex.* xxxi., xxxii.

The golden calf—The broken covenant—Who is on the Lord's side—The fruit of their own way.

1. What did God give to Moses when He had made an end of communing with him on mount Sinai?

Two tables of testimony, tables of stone, written with the finger of God. *Ex.* xxxi. 18.

2. When the people saw that Moses delayed to come down out of the mount, what did they say to Aaron?

Up, make us gods, which shall go before us. *Ex.* xxxii. 1.

3. What did they say of Moses?

For as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. *Ex.* xxxii. 1.

4. What did Aaron then do?

He took their golden earrings and made of them a molten calf. *Ex.* xxxii. 2–4.

5. What did the people say of the calf?

These be thy gods, O Israel, which brought thee up out of the land of Egypt. *Ex.* xxxii. 4.

6. What did Aaron build before it?

He built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. *Ex.* xxxii. 5.

7. What did the people do then?

They rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play. *Ex.* xxxii. 6.

8. What did the LORD say to Moses when the people worshipped the calf?

I have seen this people, and, behold, it is a stiff-necked people: now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them. *Ex. xxxii. 9, 10.*

9. What did Moses do?

He earnestly interceded for the people. *Ex. xxxii. 11-13.*

10. Did the LORD hear?

And the LORD repented of the evil which He thought to do unto His people. *Ex. xxxii. 14.*

11. What had Moses in his hand when he went down from the mount?

The two tables of testimony; written on both their sides. *Ex. xxxii. 15.*

12. When Moses saw the calf and the dancing, what did he do?

Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. *Ex. xxxii. 19.*

13. What did he do with the calf?

He took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. *Ex. xxxii. 20.*

14. What did Moses ask Aaron?

What did this people unto thee, that thou hast brought so great a sin upon them? *Ex. xxxii. 21.*

15. What was Aaron's reply?

Thou knowest the people, that they are set on mischief. *Ex. xxxii. 22.*

16. In what state did Moses see the people?

Moses saw that the people were naked ; for Aaron had made them naked unto their shame among their enemies. *Ex.* xxxii. 25.

17. When Moses stood in the gate of the camp, and cried, Who is on the LORD's side? who gathered themselves together unto him?

All the sons of Levi. *Ex.* xxxii. 26.

18. What did he command them to do?

Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. *Ex.* xxxii. 27.

19. How many were slain?

About three thousand men. *Ex.* xxxii. 28.

20. When Moses promised to intercede with the LORD because the people had sinned a great sin, what did he say to the people?

Peradventure I shall make an atonement for your sin. *Ex.* xxxii. 30.

21. What did he say to the LORD?

If thou wilt not forgive their sin, blot me, I pray thee, out of thy book which thou hast written. *Ex.* xxxii. 32.

22. What did God reply?

Whosoever hath sinned against me, him will I blot out of my book. *Ex.* xxxii. 33.

23. What did God then command Moses to do?

Go, lead the people unto the place of which I have spoken unto thee. *Ex.* xxxii. 34.

LESSON XXXIV.—PART II.

1. When the commandments are written on our hearts by the finger of God, of what is it a sign?

Our Saviour saith, If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. *Luke xi. 20.*

2. What special command did God give to Israel just after they had seen the awful appearance of Mount Sinai when God talked with them from heaven?

Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. *Ex. xx. 23.*

3. How did the people disobey this command, only about forty days after?

They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. *Ps. cvi. 19, 20.*

4. What lesson does this teach us?

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. *1 Cor. x. 6, 7.*

5. What does St. Paul say of the sacrifice to idols?

The things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the LORD, and the cup of devils; ye cannot be partakers of the LORD's table, and of the table of devils. *1 Cor. x. 20, 21.*

6. How can God's anger be turned aside?

Let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not. *Jonah iii. 8, 9.*

7. Why did Moses break the tables of the testimony? The covenant that I made with their fathers in the

day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD. *Jer.* xxxi. 32.

8. Why did Moses make the people drink the ashes of the golden calf?

They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. *Prov.* i. 30, 31.

9. What does Jeremiah say concerning sin bringing its own punishment?

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. *Jer.* ii. 19; vi. 19.

10. Of what does Aaron's reply to Moses remind us?

Of the reply of Adam and Eve to God, throwing the blame of their own sin on another. *Gen.* iii. 12, 13.

11. How were the Israelites like Adam and Eve after their sin?

The eyes of them both were opened, and they knew that they were naked. *Gen.* iii. 7.

12. What does St. John say about keeping our garments?

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. *Rev.* xvi. 15.

13. What saith our Saviour of those who are not on the LORD's side?

He that is not with me is against me. *Matt.* xii. 30.

14. What does He say concerning setting men at variance against each other?

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father. And the brother shall deliver up the brother to death, and the father the child. *Matt. x. 34, 35, 21.*

15. What did He mean to teach by this?

He that loveth father or mother more than me is not worthy of me. *Matt. x. 37.*

16. Of what are we reminded by Moses offering his life to God as an atonement for the sins of his people, and being told in reply to lead them on to the promised land?

For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. *Rom. v. 10.*

17. What does St. John say of the Book of life?

I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. *Rev. xx. 12.*

18. Why should we dread to be blotted from this Book?

Whosoever was not found written in the book of life was cast into the lake of fire. *Rev. xx. 15.*

REMARKS.—If the finger of God write the commandments on our hearts, it will cast out all evil tempers, and lead us into the kingdom of heaven. If these commandments are graven on our hearts as upon a table of stone, they will keep us from eating, and drinking, and playing to excess, that is, to such an extent that we lose our heavenly frame of mind. It is impossible to

participate in any great degree in the fashions and amusements of the world and at the same time keep our souls in a fit frame to partake of the LORD's Supper. Yet what is the alternative? We must either partake of the table of the LORD, or of the table of devils. And this alternative applies to non-communicants as well as to communicants. It is true we are all left free to choose whether we will be on the LORD's side, or not. We may choose not to be professedly religious: what then? Why, this does not relieve us of one atom of responsibility for our sins. It rather adds to their criminality, for they are then wilful, deliberate sins, instead of negligences or ignorances. Those who have been baptized, are in a covenant with God, of which their baptism is the seal. It is quite as bad for them wilfully to break their covenant, as it was for the Jews to break theirs. Upon the principle that the fruit of their sinful thoughts brings evil upon people, may be explained why men who have for long years lived virtuously to all outward appearances, sometimes suddenly commit some great sin which would seem to belie all the rest of their lives. While they are restrained by shame, or other motive, from *doing* evil, they suffer their thoughts to dwell on some favourite sin until they are perfectly familiar with all its phases. Then comes a sudden strong temptation, which does not shock them as it would do but for their familiarity with its appearance, and thus they fall. In other ways, too, sins bring their own punishment. Indulgence in excess, inevitably begets craving in our poor human natures, which goes on increasing until it produces its bitter fruits of mental anguish and bodily disease. In every view, then, be sure your sin will find you out. (*Num.* xxxii. 23.) How much easier it is to avoid forming the habit, than to break it when formed; the Prophet Jeremiah tells us: Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. (*Jer.* xiii. 23.)

Our LORD Jesus died to reconcile us to God, and now liveth to save us. We must not neglect so great salvation, but repent and forsake our sins that we may dwell with Him in life eternal. The LORD saith of His people—His Jewish Church, Although I was a husband unto them. Even so, our LORD is the

husband of those which are written in the Lamb's book of life—the Lamb's bride, or the Christian Church. (*Rev.* xxi. 2, 9, 27.)

LESSON XXXV.—PART I.—*Ex.* xxxiii. to xl.

*The Tabernacle pitched—Thou canst not see my face—
The new tables—The heathen to be destroyed—The
Lord jealous—The forty days' fast—The shining face
—The veiled face—The cloud in the Tabernacle—Rest
—The cleft rock.*

1. Where did Moses pitch the tabernacle of the congregation?

Without the camp, afar off. *Ex.* xxxiii. 7.

2. What descended and stood at the door when Moses entered the tabernacle?

The cloudy pillar. *Ex.* xxxiii. 9.

3. How did the LORD speak unto Moses?

Face to face, as a man speaketh unto his friend. *Ex.* xxxiii. 11.

4. Did He permit Moses to see His face?

He said, Thou canst not see my face: for there shall no man see me, and live. *Ex.* xxxiii. 20.

5. What did the LORD promise Moses?

My presence shall go with thee, and I will give thee rest. *Ex.* xxxiii. 14.

6. How did the LORD show His glory to Moses?

While my glory passeth by, I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. *Ex.* xxxiii. 22.

7. What did God command Moses to prepare to replace the two tables of the testimony?

Hew thee two tables of stone like unto the first: and

I will write upon these tables the words that were in the first tables, which thou brakest. *Ex.* xxxiv. 1.

8. Where did Moses carry them?

Moses rose up early in the morning, and went up into mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. *Ex.* xxxiv. 4.

9. What did God forbid concerning the heathen nations?

Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee. *Ex.* xxxiv. 12.

10. What did He command to do with their altars?

But ye shall destroy their altars, break their images, and cut down their groves. *Ex.* xxxiv. 13.

11. Why did God so often forbid the worship of any other god?

For the LORD, whose name is Jealous, is a jealous God. *Ex.* xxxiv. 14.

12. How long was Moses with the LORD in the mount?

Forty days and forty nights. *Ex.* xxxiv. 28.

13. Did he fast during that time?

He did neither eat bread, nor drink water. *Ex.* xxxiv. 28.

14. What was the appearance of Moses' face when he came down from the mount?

Behold, the skin of his face shone. *Ex.* xxxiv. 30.

15. How did he conceal it from the people?

Until Moses had done speaking with them, he put a vail on his face. *Ex.* xxxiv. 33.

16. Was all the work of the tabernacle completed?

The children of Israel did according to all that the LORD commanded Moses, so did they. *Ex.* xxxix. 32.

17. What covered the tent and filled the tabernacle?

Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. *Ex.* xl. 34.

18. How did the people know when to journey?

When the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. *Ex.* xl. 36, 37.

19. What appearance had it by day and by night?

The cloud of the LORD was upon the tabernacle by day, and fire was on it by night. *Ex.* xl. 38.

LESSON XXXV.—PART II.

1. What does the LORD Jesus say concerning rest?

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light. *Matt.* xi. 29, 30.

2. What does St. Paul say?

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. *Heb.* iv. 11.

3. Of what was the rock in which Moses was sheltered a figure?

Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. 1 *Pet.* ii. 6.

4. What other instances are recorded of fasting forty days?

The Prophet Elijah, and our Saviour. 1 *Kings* xix. 8; *Matt.* iv. 2.

5. How long after our Saviour's resurrection from the grave did He remain on earth?

Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen: to whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. *Acts i. 2-11.*

6. How did our Saviour appear to Peter, James, and John in a high mountain?

He was transfigured before them: and His face did shine as the sun. *Matt. xvii. 1, 2.*

7. Who appeared talking with Him then?

Moses and Elias. *Matt. xvii. 3.*

8. What other instance is recorded of the shining of a face?

St. Stephen. All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. *Acts vi. 15.*

9. To what is that glorious appearance attributed?

But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? *2 Cor. iii. 7, 8.*

10. Of what was the vail that covered Moses' face a figure?

But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is

upon their heart. Nevertheless, when it shall turn to the LORD, the vail shall be taken away. 2 Cor. iii. 14-16.

11. To whom does this chiefly now refer?

To the Jews who will not believe that Messiah is come.

REMARKS.—There is here a beautiful image of the office of our LORD Jesus as a Mediator of the New Covenant. The surpassing glory of the Eternal God cannot be endured by mortal man. The Incarnate Son is the Rock to temper it, that they who believe on Him should not be confounded. He is the new and living way by which a faithful heart may pass through the vail from the region of doubt, unbelief, and death, into the promised rest. Though no man may now hope to exhibit the effect of near communion with God in a miraculous shining of the face, through the ministration of the Spirit, yet any one may mark upon a countenance the angelic impress of thoughts habitually holy, as surely as the demoniac lineaments traced by a life habitually wicked make themselves seen. Why is it that people prefer the galling yoke of sin, which gives no rest, to that yoke which is easy and that burden which is light? They suffer themselves to run after the first thing that promises them pleasure; and as Satan is ever ready with his tempting offers, they do not stop to discover the deceit that lurks behind them, but rush headlong on as if present pleasure were all they had to live for. Our Saviour's yoke is self-denial; especially of all sinful thoughts, words, and acts, but often also of harmless things. Having once subdued our natural inclinations and shaped them by His spotless example, we shall certainly know how light His burden is, and how all-absorbing the love of His service. If we serve Satan we must be deceived in all He promises, for he is the father of lies. (*John* viii. 44.) If we serve God we cannot be deceived, for He is faithful that promised. (*Heb.* x. 23.)

LESSON XXXVI.—PART I.—*Levit.* ch. i. to x.

The different sacrifices—Nadab and Abihu devoured by fire—Aaron's submission—The law a yoke—Faith, not the law, justifies—Christ hath made us free—The sacrifice of Christ prefigured.

1. What is the third Book of the Old Testament ?

Leviticus.

2. Who wrote it ?

Moses.

3. Why is it called Leviticus ?

Because it contains the laws regulating the religious ceremonies which were under the care of the Levites, or the Tribe of Levi.

4. From what place did the Lord give to Moses the law about sacrifices ?

Out of the tabernacle of the congregation. *Levit.* i. 1.

5. How many chapters are there in Leviticus ?

Twenty-seven.

6. Of what do the first seven treat ?

Of the different kinds of sacrifices. *Levit.* i. to vii.

7. Of what the next three ?

The consecration of the high priest. *Levit.* viii. to x.

8. Of what the next twelve ?

The various purifications. *Levit.* xi. to xxii.

9. Of what the last five ?

The sacred festivals. *Levit.* xxiii. to xxvii.

10. Of what did the Burnt offering consist ?

A bullock, a sheep, or a goat, a male without blemish, or else turtle-doves, or young pigeons. *Levit.* i.

11. What is the Burnt sacrifice called ?

An offering made by fire, of a sweet savour unto the LORD. *Levit. i. 9, 13, 17.*

12. Of what did the Meat offering consist?

Of fine flour mingled with oil. *Levit. ii.*

13. Of what did the Peace offering consist?

Of a male or female without blemish, from the flock or the herd. *Levit. iii.*

14. What was the Sin offering, when a priest, or the whole congregation sinned through ignorance?

A bullock. *Levit. iv. 1-21.*

15. What when a ruler sinned?

A male kid. *Levit. iv. 22-26.*

16. What when any of the common people?

A female kid, or lamb. *Levit. iv. 27-35.*

17. For what were Trespass offerings made?

In general, for transgressions of the moral or ceremonial law, which were not wilful. Also for wilful sins against a neighbour, when acknowledged, and restitution made. *Levit. v. to vii.*

18. How was the high priest consecrated?

By putting on him the priest's vestments, pouring the anointing oil on his head, and offering sacrifices of consecration. *Levit. viii.*

19. Who were Nadab and Abihu?

The sons of Aaron. *Levit. x. 1.*

20. What sinful offering did they make?

They put incense in their censers, and offered strange fire before the LORD, which He commanded them not. *Lev. x. 1.*

21. How were they punished?

There went out fire from the LORD, and devoured them, and they died before the LORD. *Levit. x. 2.*

22. What did Moses tell Aaron the LORD had spoken concerning this matter?

I will be sanctified in them that come nigh me, and before all the people I will be glorified. *Levit. x. 3.*

23. How did Aaron receive it?

Aaron held his peace. *Levit. x. 3.*

24. Were Aaron and his family permitted to mourn for Nadab and Abihu?

Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people. *Levit. x. 6.*

25. Who were permitted to bewail their burning?

The whole house of Israel. *Levit. x. 6.*

LESSON XXXVI.—PART II.

1. From what place did the LORD give the law recorded in Exodus?

From the top of Mount Sinai. *Ex. xxiv. 12-18.*

2. Did the LORD promise to speak from the mercy seat above the ark?

I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony. *Ex. xxv. 22.*

3. What book of the New Testament explains how the Levitical law is applicable to the Christian Church?

The Epistle to the Hebrews.

4. What does St. Paul say concerning those who continue under the law?

For as many as are of the works of the law are under the curse. *Gal. iii. 10.*

5. What was the curse?

Cursed is every one that continueth not in all things

which are written in the book of the law to do them.
Gal. iii. 10.

6. Are we justified by this law?

But that no man is justified by the law in the sight of God it is evident: for, The just shall live by faith. *Gal.* iii. 11; *Hab.* ii. 4.

7. Is the law not by faith?

The law is not of faith. *Gal.* iii. 12.

8. Who hath redeemed us from the curse of the law?

Christ hath redeemed us from the curse of the law, being made a curse for us. *Gal.* iii. 13.

9. How was He made a curse?

For it is written, Cursed is every one that hangeth on a tree. *Gal.* iii. 13; *Deut.* xxi. 23.

10. What did St. Peter call the law?

A yoke, which neither our fathers nor we were able to bear. *Acts* xv. 10.

11. How does St. Paul exhort upon this subject?

Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. *Gal.* v. 1.

12. What does our blessed LORD say on the same subject?

Take my yoke upon you, and learn of me. For my yoke is easy, and my burden is light. *Matt.* xi. 29, 30.

13. What does St. Paul say of the law to Timothy?

But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners. 1 *Tim.* i. 8, 9.

14. How was an unclean person to be purified?

By sprinkling him with water in which the ashes of a heifer had been mixed. *Num.* xix.

15. What did the sacrifices all prefigure?

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God. *Heb. ix. 13, 14.*

16. What is our Saviour's sacrifice called?

Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour. *Eph. v. 1, 2.*

17. Who usually offered sacrifice before the Jewish priesthood was instituted?

The father of a family; as Noah, Abraham, Jacob, Job. *Gen. viii. 20; xxii. 10, 13; xlv. 1; Job i. 5.*

18. Who afterwards?

The Priests.

REMARKS.—The ceremonial law, or law of the carnal commandment (*Heb. vii. 16*), was very burdensome from the many minute observances which it required. Not one of these could be deviated from without incurring a heavy penalty. The great virtue hereby exercised was obedience, which was possessed by Abraham to such a degree that he was called the Friend of God. (*James ii. 23.*) From this we may derive a valuable hint. Though the one sacrifice of our Lord and Saviour has done away with the sacrifices and ceremonies of the Jewish law, it has not lessened our obligation to be obedient. But, as through obedience to that heavy yoke, the Jews were sanctified to the purifying of the *flesh*, so now by obedience to the simple ordinances of the Christian Church, which have taken the place of the old ceremonial, the faith of the just is strengthened until they are able to realize how fully the blood of Christ purges the *conscience*, and are enabled to serve the living God in spirit and in truth. Thus, the just live by faith.

LESSON XXXVII.—PART I.—*Levit.* xi. to xxvi.

Unclean beasts—Lepers—The two birds—The scapegoat—The law of gleaning—Punishment of liars—Respect to age—Him that cursed, stoned—The blessings of obedience—The curse of disobedience—The lot—Love thy neighbour.

1. What beasts were forbidden to be eaten because they were unclean?

Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, might be eaten, and no other. *Levit.* xi. 1-8.

2. Were any other creatures unclean?

Yes; certain kinds of fishes, birds, and insects. *Levit.* xi. 9-30.

3. Were creeping things unclean?

Every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. Whatsoever goeth upon the belly. *Levit.* xi. 41, 42.

4. What was to be done with a leper?

His clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. *Levit.* xiii. 45.

5. Where must he live?

He shall dwell alone; without the camp shall his habitation be. *Levit.* xiii. 46.

6. When a leper was healed, how was he to be cleansed?

The Priest caused two birds to be taken. One was killed in an earthen vessel over running water. The living bird was then dipped with cedar wood, scarlet, and hyssop, in the blood of the one that was killed. The

man was then sprinkled seven times; and the living bird was let loose in the open field. *Levit. xiv. 1-7.*

7. How did the Priest select the scapegoat?

He cast lots on two goats which he presented before the LORD at the door of the tabernacle of the congregation. *Levit. xvi. 7, 8.*

8. For whom were the lots?

One lot for the LORD, and the other lot for the scapegoat. *Levit. xvi. 8.*

9. What did he do with the one upon which the LORD's lot fell?

He offered him for a sin-offering. *Levit. xvi. 9.*

10. What did he do with the scapegoat?

He laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel. *Levit. xvi. 21.*

11. What then became of him?

And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. *Levit. xvi. 22.*

12. What did the High Priest do after that?

He came into the tabernacle of the congregation and put off his linen garments. *Levit. xvi. 23.*

13. What was done with the bodies of the beasts whose blood was offered for a sin-offering?

They were carried forth without the camp and burned. *Levit. xvi. 27.*

14. What was the law concerning gleanings of the harvest and the vineyard?

Thou shalt leave them for the poor and stranger. *Levit. xix. 10.*

15. What sin, among others, was forbidden in the law?
Neither lie one to another. *Levit. xix. 11.*

16. What is said of wages?

The wages of him that is hired shall not abide with thee all night until the morning. *Levit. xix. 13.*

17. What was the command concerning our neighbour?

Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself. *Levit. xix. 18.*

18. How was respect to age taught?

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. *Levit. xix. 32.*

19. When the son of an Israelitish woman, named Shelomith, whose father was an Egyptian, blasphemed the name of the LORD and cursed, what did they do with him?

They brought him unto Moses, and they put him in ward, that the mind of the LORD might be showed them. *Levit. xxiv. 10-12.*

20. What did the LORD command to do with him?

Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. *Levit. xxiv. 14.*

21. What did God promise the people if they would keep all His commandments and walk in His statutes?

Peace and plenty and all manner of blessings. *Levit. xxvi. 3-13.*

22. With what did He threaten them if they did not?

Sickness, want, all manner of pain and trouble, destruction of their cities and dispersion of themselves. *Levit. xxvi. 39-41.*

LESSON XXXVII.—PART II.

1. What was the use of the ordinance concerning unclean beasts?

It served to keep the Jews separate from other nations.

2. When was it formally done away with?

St. Peter was told in a vision, wherein all manner of beasts and fowls were presented him to kill and eat, What God hath cleansed, that call not thou common. *Acts* x. 10–18.

3. What was the sentence passed on the serpent for tempting Eve?

Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. *Gen.* iii. 14.

4. How did the ten lepers speak to our LORD?

They stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. *Luke* xvii. 11–14.

5. What does Solomon say of the lot?

The lot is cast into the lap; but the whole disposing thereof is of the LORD. *Prov.* xvi. 33.

6. What instance is given in the New Testament of the LORD being entreated in prayer to show His purpose by the lot?

In the choice of Matthias in place of Judas to be one of the twelve Apostles. *Acts* i. 23–26.

7. What did the sacrifice of the goat for a sin-offering prefigure?

Him, being delivered by the determinate counsel and

foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Acts* ii. 23.

8. What was prefigured by loosing the bird dipped in his fellow's blood?

Him that loved us, and washed us from our sins in His own blood. To Him be glory and dominion for ever and ever. Amen. *Rev.* i. 5, 6.

9. Of what was the scapegoat a type?

Of Him, whom God hath raised up, having loosed the pains of death. Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness. *Acts* ii. 24; 1 *Pet.* ii. 24.

10. What is said of a young man in a linen cloth who followed when our Saviour was betrayed?

There followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. *Mark* xiv. 51, 52.

11. When the Angel told Abraham not to lay his hands on Isaac on Mount Moriah, what did he offer as a sacrifice instead?

A ram which was caught by the horns in a thicket. *Gen.* xxii. 13.

12. What allusion does St. Paul make to the burning of the bodies of beasts without the camp?

For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. *Heb.* xiii. 11, 12.

13. Where was Jesus crucified?

They took Jesus, and led Him away. And He bearing His cross went forth into a place called the place of a

skull, which is called in the Hebrew, Golgotha: where they crucified Him. *John* xix. 16-18.

14. What do the other Evangelists call the place of the crucifixion?

St. Luke calls it Calvary; the others Golgotha. *Luke* xxiii. 33; *Matt.* xxvii. 33; *Mark* xv. 22.

15. What does *Calvary* mean?

The place of a skull.

16. What does David say concerning liars?

He that telleth lies shall not tarry in my sight. *Psa.* ci. 7.

17. What does Solomon say?

A false witness shall not be unpunished, and he that speaketh lies shall not escape. *Prov.* xix. 5.

18. Where shall all liars have their part?

In the lake which burneth with fire and brimstone: which is the second death. *Rev.* xxi. 8.

19. What does St. James say about keeping back wages?

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the LORD of Sabaoth. *James* v. 4.

20. What does he say about loving our neighbour as ourselves?

If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well. *James* ii. 8.

21. How does he teach us that the poor as well as the rich are our neighbours?

But if ye have respect to persons, ye commit sin. *James* ii. 9.

22. What did our LORD say was the great commandment in the law?

Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. *Matt.* xxii. 36–39.

23. Where is this saying repeated in the Church service?

After the ten commandments in the Ante-Communion service, Morning Prayer.

24. What is thy duty towards thy neighbour?

My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me. *Catechism.*

25. How were the children who insulted the venerable prophet Elisha, near Bethel, punished?

There came forth two she-bears out of the wood, and tare forty and two children of them. *2 Kings* ii. 23, 24.

REMARKS.—The many kinds of purifications for uncleanness were intended to keep the Jews always reminded of their pro-

pensity to sin. They were frequently obliged to separate themselves from other men for a short time until they were cleansed in the appointed way. Lepers could only be cured by a miraculous interposition of God, and their disease was contagious; so they had to dwell apart from men outside the city, and cry out, Unclean, unclean, to warn people not to approach them. This was the reason why the ten stood afar off and called to our Saviour. They were not permitted by the law to come near other men. Sinful men are unclean, and they ought to separate themselves from the world by prayer and fasting for a time, and be cleansed by the purification appointed by the New Testament, even the blood of their Lord. The Church appoints the season of Lent, and other set times, for this purpose. Moral lepers, or those who lead a wilfully sinful life, should be shunned, for their bad habits are catching. Instances have occurred of such men themselves advising the young and innocent to shrink from them and their ways. They were thus unconsciously, but no less strikingly, exhibiting the moral type by crying out, Unclean, unclean.

The scapegoat on his head
The people's trespass bore,
And, to the desert led,
Was to be seen no more :
In him our Surety seem'd to say,
Behold, I bear your sins away.

Dipt in his fellow's blood,
The living bird went free :
The type well understood,
Express'd the sinner's plea ;
Described a guilty soul enlarged,
And by a Saviour's death discharged. (*Cowper.*)

God gave the Jews every aid in their religious ordinances to keep them separate from the idolaters. The ordinance of unclean animals was one of these aids, and at the same time a symbol of the uncleanness of idolaters in the eyes of God. The heathen usually sacrificed animals of no value to their idols, but to the Jews it was appointed to take those both

most valuable and most expressive of kind and good dispositions. St. Paul has taught us Christians not to consider any man common or unclean; and St. James has said that we must respect the poor as well as the rich. But though our neighbours in one sense are all mankind, yet the command to love them does not oblige us to have fellowship with wickedness. When we are assured of being able to do something to benefit our neighbour, we are not to ask whether he be Jew, Gentile, or heathen, but are bound to make him Christian if we properly can.

The definition given of a lot shows fully the impropriety of appealing to a lot, or to chance, in a light and trifling way. The disposing of the lot is of the LORD; our appeal, then, is made to Him, for there is no such thing as chance. Respect to those older than ourselves is inculcated in the Bible. Parents and school-teachers, then, who teach politeness and deference to elders, do but carry out the commands of God Himself. And children who neglect such lessons, not only pass as rude and impolite in the eyes of men, but as wicked and disobedient in the eyes of God.

LESSON XXXVIII.—PART I.—*Num.* i. to xi.

*Two tribes not numbered—Office of the Levites—Naz-
arites—Form of blessing—Psalm lxxviii.—The Ark find-
eth rest—No rest for unbelief—Murmurers punished
—The elders prophesy—Forbid them not—Quails sent
—The plague for greediness—The Lord's Supper.*

1. Which is the fourth book of the Old Testament?
Numbers.

2. Who wrote it?
Moses.

3. Why is it so called?

Because it records the repeated numbering of the children of Israel.

4. Is the tribe of *Joseph* mentioned in the numbering?
No.

5. Was the tribe of *Levi* numbered?

But the Levites after the tribe of their fathers were not numbered among them. *Num.* i. 47.

6. Who then make up the twelve tribes in the places of *Joseph* and of *Levi*?

The two children of *Joseph*, from whom are named the tribes of *Ephraim* and of *Manasseh*. *Num.* i. 32, 35.

7. Why was not the tribe of *Levi* numbered?

For all the firstborn of the children of *Israel* are mine, both man and beast. And I have taken the Levites for all the firstborn of the children of *Israel*. *Num.* viii. 17, 18.

8. When did the *LORD* take the firstborn to be His?

On the day that I smote every firstborn in the land of *Egypt* I sanctified them for myself. *Num.* viii. 17.

9. What were the Levites set apart to do?

They shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of *Israel*, to do the service of the tabernacle. *Num.* iii. 8.

10. What were the names of the sons of *Aaron*?

Nadab the firstborn, and *Abihu*, *Eleazar*, and *Ithamar*. *Num.* iii. 2.

11. What was the vow of a *Nazarite*?

The vow to separate one's self unto the *LORD*. *Num.* vi. 2.

12. What was his condition during his separation?

All the days of his separation he is holy unto the *LORD*. *Num.* vi. 8.

13. What obligation was he under?

To abstain from wine and strong drink; to let his

hair grow, and to keep himself clean from dead bodies. *Num.* vi. 3-7.

14. In what form of words did God command Aaron to bless the children of Israel?

On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee and keep thee: the LORD make His face shine upon thee, and be gracious unto thee: the LORD lift up His countenance upon thee, and give thee peace. *Num.* vi. 23-26.

15. Where were the children of Israel at the time the Levitical law was given them?

At the Mount of the LORD. *Num.* x. 33.

16. What was the name of the mount?

Horeb. *Ex.* iii. 1.

17. How far did they journey from the mount?

They departed from the Mount of the LORD three days' journey. *Num.* x. 33.

18. For what did the ark of the Covenant of the LORD go before them in the three days' journey?

To search out a resting-place for them. *Num.* x. 33.

19. What did Moses say when the ark set forward?

Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. *Num.* x. 35.

20. What when it rested?

Return, O LORD, unto the many thousands of Israel. *Num.* x. 36.

21. What happened to those who murmured at Taberah?

The fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp. *Num.* xi. 1.

22. How was the fire quenched?

The people cried unto Moses ; and when Moses prayed unto the LORD, the fire was quenched. *Num. xi. 2.*

23. For what did the people lust ?

The children of Israel also wept again, and said, Who shall give us flesh to eat ? *Num. xi. 4.*

24. What had they to eat ?

There is nothing at all, beside this manna. *Num. xi. 6.*

25. What did Moses say to the LORD when the people murmured for flesh to eat ?

I am not able to bear all this people alone, because it is too heavy for me. *Num. xi. 14.*

26. How many elders of the people, who were officers over them, did the LORD tell Moses to bring to the tabernacle ?

Seventy. *Num. xi. 16.*

27. What did the LORD say He would do ?

I will come down and talk with thee there ; and I will take of the Spirit which is upon thee, and will put it upon them ; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. *Num. xi. 17.*

28. What did the elders do when the Spirit rested on them ?

They prophesied, and did not cease. *Num. xi. 25.*

29. When Eldad and Medad, who went not out unto the tabernacle, prophesied, what did Joshua wish Moses to do ?

My lord Moses, forbid them. *Num. xi. 28.*

30. How did Moses answer ?

Enviest thou for my sake ? Would God that all the LORD's people were prophets, and that the LORD would put His Spirit upon them ! *Num. xi. 29.*

31. What flesh did the LORD send the people?

There went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp. *Num.* xi. 31.

32. How were they punished for their greediness?

While the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. *Num.* xi. 33.

33. Why was the place called Kibroth-hattaavah?

Because there they buried the people that lusted. *Num.* xi. 34.

34. Where did the people abide after journeying from Kibroth-hattaavah?

At Hazeroth. *Num.* xi. 35.

LESSON XXXVIII.—PART II.

1. Where was it foretold that Ephraim and Manasseh should be named among the tribes of Israel?

Jacob said to Joseph, Now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon they shall be mine. *Gen.* xlviii. 5.

2. How many orders of ministers were there among the Jews?

Three: the high priest, the priests, and the Levites.

3. How was the only-begotten Son of God, the first-born of Mary, obedient to the law of Moses?

When the days of her purification according to the law of Moses were accomplished, they brought Him to

Jerusalem, to present Him to the LORD (as it is written in the law of the LORD, Every male that openeth the womb shall be called holy to the LORD). *Luke* ii. 22, 23.

4. Does it appear that being a Nazarite was acceptable to God?

The LORD said, I raised up of your sons for prophets, and of your young men for Nazarites. *Amos* ii. 11.

5. What celebrated Nazarite is mentioned in the New Testament?

St. John Baptist, of whom the Angel said, He shall be great in the sight of the LORD, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. *Luke* i. 15.

6. Where are the words of blessing which God gave to Aaron used in the Church service?

In the order for the Visitation of the Sick, and in the Visitation of Prisoners. *Common prayer*.

7. In how many days after our LORD's death on mount Calvary, did He rise again?

In three days. *Matt.* xvii. 23; xxviii. 6.

8. To whom does our LORD promise, Come unto me and I will give you rest? (*Matt.* xi. 28, 29.)

For we which have believed do enter into rest. *Heb.* iv. 3.

9. How does He give us rest?

Through the blood of the everlasting covenant. *Heb.* xiii. 20.

10. Will they who believe not, enter into rest?

So we see that they could not enter in because of unbelief. *Heb.* iii. 19.

11. Why not?

For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. *Heb.* iv. 2.

12. What memorial does the Church keep of the Blood of the everlasting covenant?

The Sacrament of the LORD's Supper.

13. Why was the Sacrament of the LORD's Supper ordained?

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby. *Catechism.*

14. What is the outward part or sign of the LORD's Supper?

Bread and wine, which the LORD hath commanded to be received. *Catechism.*

15. What is the inward part, or thing signified?

The Body and Blood of Christ, which are spiritually taken and received by the faithful in the LORD's Supper. *Catechism.*

16. What are the benefits whereof we are partakers thereby?

The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine. *Catechism.*

17. What is required of those who come to the LORD's Supper?

To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men. *Catechism.*

18. How does the sixty-eighth Psalm begin?

In the words of Moses, Let God arise, let His enemies be scattered: let them also that hate Him flee before Him. *Ps. lxviii. 1.*

19. Are these words which were used by Moses when the Ark set forward, ever used in our Church service?

They open the portion of the Psalter to be read at Morning Prayer, the thirteenth day of the month.

20. What is the fire which is to consume the wicked, called by our LORD?

The fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. *Mark ix. 43-48.*

21. Is there anywhere in the New Testament, an analogy to the appointment of the seventy elders to aid Moses?

After these things the LORD appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come. *Luke x. 1.*

22. Did the LORD give them of His Spirit?

And the seventy returned again with joy, saying, LORD, even the devils are subject unto us through thy Name. *Luke x. 17.*

23. What does St. Paul say about prophesying?

Desire spiritual gifts, but rather that ye may prophesy. *1 Cor. xiv. 1.*

24. What is here meant by prophesying?

He that prophesieth speaketh unto men to edification, and exhortation, and comfort. *1 Cor. xiv. 3.*

25. Does St. Paul express the same wish for all the LORD's people, as Moses?

I would that ye all speak with tongues, but rather that ye prophesied: for greater is he that prophesieth than he

that speaketh with tongues, except he interpret, that the Church may receive edifying. 1 *Cor.* xiv. 5.

26. What did Jesus say to St. John when he told Him, We saw one casting out devils in thy Name, and he followeth not us?

But Jesus said, Forbid him not: for there is no man which shall do a miracle in my Name, that can lightly speak evil of me. For he that is not against us, is on our part. *Mark* ix. 38-40.

REMARKS.—Here is another of the striking harmonies with which the Bible is so full. The ark of the covenant goes before the people from the Holy Mount, in a three days' journey to show them a resting place. So three days after our LORD is crucified on mount Calvary, He rises to go before and prepare a place of rest for His people (*John* xiv. 2, 3), pointing out the way—I am the way—by the blood of the everlasting covenant. But it is not they who day after day read, or listen to, the teaching of the Gospel, that will certainly enter into rest. They must have faith in what they hear, and show their faith by good works. If they do not believe in the rest the LORD will give, they cannot of course either expect or wish to enter into it. What other rest is there for them? One of their own contrivance. Where is it promised? Why do they expect it? Their own reason promises, and *therefore* they expect it. Yes, their reason against the LORD's, who saith, My ways are not as your ways, nor my thoughts as your thoughts! Which shall prevail? Our Saviour's reply to St. John has been often urged as an argument to prove that ministers of the various dissenting orders have the right, equally with the ministry of the Church, to administer the sacred ordinances. While exclusiveness is acknowledged to be a feature of the Jewish Priesthood, it is claimed to have been done away with in the Christian dispensation, and this language of our LORD is quoted to prove His sanction. Does not the similar answer of Moses to Joshua, given when the Jewish dispensation was in full operation, combined with St. Paul's wish to the same purpose, rather seem to

make the argument to this point, viz., That men may lawfully exercise any faculty of teaching, or exhorting, by which they can induce their brethren to cast out from them the spirit and works of the devil, provided they do not teach errors, or produce schism; but that this is quite a different thing from exercising priestly offices in the Lord's house, which was so sorely rebuked on Korah and his company? They were of the inferior order, but regularly ordained, aspiring to the office of the higher. Would it not be even worse for men not *properly* ordained at all, to assume the sacred office, and thus produce, or perpetuate, a division in the unity of the Lord's Body? Besides, to cast out devils in Christ's name, showed an authority sustained by miracles.

LESSON XXXIX.—PART I.—*Num.* ch. xii., xiii.

Meekness of Moses—Miriam's leprosy—The Ninth Commandment—The twelve spies—The similitude of the Lord.

1. Who spake against Moses at Hazeroth?

Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married. *Num.* xii. 1.

2. What did they say?

Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us? *Num.* xii. 2.

3. Who heard it?

The Lord heard it. *Num.* xii. 2.

4. What was the character of Moses?

Now the man Moses was very meek, above all the men which were upon the face of the earth. *Num.* xii. 3.

5. How did the Lord speak suddenly unto Moses, Aaron, and Miriam?

Come out ye three unto the tabernacle of the congregation. *Num.* xii. 4.

6. How did the LORD say He would speak to a prophet?
I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. *Num.* xii. 6.

7. But what did He say of Moses?

My servant Moses is not so, who is faithful in all mine house. *Num.* xii. 7.

8. How would He speak to Moses?

With Him will I speak mouth to mouth, even apparently, and not in dark speeches. *Num.* xii. 8.

9. What did He say Moses should behold?

The similitude of the LORD. *Num.* xii. 8.

10. How was Miriam punished?

Miriam became leprous, white as snow. *Num.* xii. 10.

11. How was she healed from her leprosy?

Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee. *Num.* xii. 13.

12. How long did the LORD suffer her to be leprous?

Miriam was shut out from the camp seven days; and the people journeyed not till Miriam was brought in again. *Num.* xii. 15.

13. Where did the people journey after Miriam was healed?

Afterward the people removed from Hazeroth, and pitched in the wilderness of Paran. *Num.* xii. 16.

14. How many men did the LORD command to be sent to search the land of Canaan?

One for every tribe. *Num.* xiii. 2.

15. What did Moses tell them to see?

What the land was; whether the people were strong or weak, few or many; and what cities they dwelt in. *Num.* xiii. 18–20.

16. What were they to bring back?

Of the fruit of the land. *Num.* xiii. 20.

17. How long were they gone?

Forty days. *Num.* xiii. 25.

18. What did they bring back with them?

They came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. *Num.* xiii. 23.

19. What does *Eschol* mean?

A cluster of grapes.

20. Where in the wilderness of Paran did the spies find the congregation?

At Kadesh. *Num.* xiii. 26.

21. What report did they give of the land?

We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. *Num.* xiii. 27.

22. What did they say of the inhabitants, and of the cities?

Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. *Num.* xiii. 28.

23. What people dwelt there?

The Amalekites, the Hittites, the Jebusites, the Amorites, and the Canaanites. *Num.* xiii. 29.

24. What did Caleb say to still the people?

Let us go up at once, and possess it; for we are well able to overcome it. *Num.* xiii. 30.

25. What did the other spies say?

We be not able to go up against the people; for they are stronger than we. *Num.* xiii. 31.

26. How did they compare themselves with the inhabitants of the land?

There we saw the giants, the sons of Anak; and we were in our own sight as grasshoppers, and so we were in their sight. *Num.* xiii. 33.

LESSON XXXIX.—PART II.

1. How does St. Paul warn us against the offence of Miriam and Aaron?

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. *Rom.* xii. 3.

2. Which commandment did they break?

The Ninth. Thou shalt not bear false witness against thy neighbour.

3. What part of their duty to their neighbour did they violate?

The whole of it, as explained in the Catechism of the Church; but perhaps more particularly, To keep my tongue from evil speaking.

4. What is the value of meekness in the sight of God?

The ornament of a meek and quiet spirit, which is in the sight of God of great price. 1 *Pet.* iii. 4.

5. What does our Saviour promise to the meek?

Blessed are the meek: for they shall inherit the earth. *Matt.* v. 5.

6. What does He say of Himself?

Learn of me; for I am meek and lowly in heart. *Matt.* xi. 29.

7. What does St. Paul say of the Apostle and High Priest of our profession, Christ Jesus?

Who. was faithful to Him that appointed Him, as also Moses was faithful in all his house. *Heb.* iii. 1, 2.

8. How does Isaiah speak of a similitude to God?

To whom then will ye liken God? or what likeness will ye compare unto Him? *Is.* xl. 18.

9. What is our Saviour called by St. Paul?

Christ, who is the image of God. *2 Cor.* iv. 4.

10. When did the LORD speak mouth to mouth with Moses?

At Mount Horeb: The LORD spake unto Moses face to face, as a man speaketh unto his friend. *Ex.* xxxiii. 11.

11. Did the people then see the similitude of the LORD?

For ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire. *Deut.* iv. 12, 15.

12. Who was Miriam?

The sister of Aaron. *Ex.* xv. 20.

13. How does Isaiah reply to the ejaculation, To whom then will ye liken God? or what likeness will ye compare unto Him?

It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. *Is.* xl. 18, 22.

REMARKS.—Several instances are given in the Old Testament of God's displeasure at men presuming to question or set aside the authority of those higher in office than themselves. They were not even permitted so much as to murmur against them. God assumed it as an offence against Himself, declaring that His faithful ministers were suffered to exercise power through His own will, and that their acts were not even to be criticised by the people. He was sure to punish, in His own time and in His own way, the wicked deeds of His unfaithful ministers, and thus to exhibit His perfect justice on all sides; but He did not choose that men should think lightly of His ministers, lest they should next learn to undervalue the sacred office in which they

exercised certain powers not intrusted to every individual, but only to the few appointed by God Himself. The same principle is laid down with great force in the New Testament also. St. Paul says to the Romans, *The powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God.* (Rom. xiii. 1-7.) This must evidently apply even more in spiritual than in temporal governments, forasmuch as the former lead more directly than the latter to that state of being which shall have no end. The practical bearing of this principle is plain. Suppose we are under the ministry of one who does not suit our views or wishes in some respect: it is no less our duty to be subject to him, as to the higher power, and not to murmur against him, *For he is the minister of God to us for good*, in some way, if it be only in the ordinances of the Church, or even as an exercise of patience, on account of his dulness or shortcomings. If in him we cannot find sympathy, or guidance, or other succour to our souls, we should try to seek it in a more direct and perfect degree, from *Him who is the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all.* (Eph. i. 22, 23.) If we learn of Him who is meek and lowly in heart, we shall be sure to find rest unto our souls.

LESSON XL.—PART I.—Num. ch. xiv., xv.

Evil report of the ten spies—Joshua and Caleb—More murmurs—The Captain of our Salvation—Intercession of Moses—God of Mercies—The people shall not see the land—Sins of ignorance—Sins of presumption—Sabbath breaking—Fringes—Washing of regeneration—Renewing of the Holy Ghost.

1. What effect had the evil report of the spies on the Israelites?

All the congregation lifted up their voice, and cried; and the people wept that night. Num. xiv. 1.

2. Against whom did they murmur?

Against Moses and against Aaron. *Num.* xiv. 2.

3. What did they propose to do?

Let us make a captain, and let us return into Egypt. *Num.* xiv. 4.

4. Who remonstrated with the people?

Joshua and Caleb, which were of them that searched the land. *Num.* xiv. 6-9.

5. What reason did they give for not fearing the people of the land?

The LORD is with us: fear them not. *Num.* xiv. 9.

6. What did the congregation bid do with them?

Stone them with stones. *Num.* xiv. 10.

7. What appeared in the tabernacle of the congregation?

The glory of the LORD. *Num.* xiv. 10.

8. What did the LORD in His anger threaten Moses to do with the people?

I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. *Num.* xiv. 12.

9. How did Moses intercede for them?

And Moses said unto the LORD, Then the Egyptians shall hear it. And they will tell it to the inhabitants of this land. *Num.* xiv. 13, 14.

10. What would the heathen nations say was the reason why the Israelites were destroyed?

Because the LORD was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness. *Num.* xiv. 16.

11. How did Moses say the LORD had spoken of Himself?

The LORD is long-suffering, and of great mercy, for-

giving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. *Num. xiv. 18.*

12. How did Moses pray the LORD to pardon the people?

Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy. *Num. xiv. 19.*

13. What punishment did the LORD award to them to show forth His glory in the earth?

Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it. *Num. xiv. 21-23.*

14. What should become of them?

Your carcases shall fall in this wilderness. *Num. xiv. 29.*

15. Who were excepted from this sentence?

Caleb and Joshua. *Num. xiv. 30.*

16. Where did the LORD command the people to go?

To-morrow turn you, and get you into the wilderness by the way of the Red Sea. *Num. xiv. 25.*

17. How long did the LORD sentence them to wander in the wilderness?

After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years. *Num. xiv. 34.*

18. What became of those spies who made the people murmur by bringing up a slander upon the land?

They died by the plague before the LORD. *Num. xiv. 36, 37.*

19. What did the people do when Moses told them all these things?

They mourned greatly. *Num. xiv. 39.*

20. What did they say they would do?

We will go up unto the place which the LORD hath promised: for we have sinned. *Num.* xiv. 40.

21. Why did Moses forbid them?

Go not up, for the LORD is not among you; that ye be not smitten before your enemies. *Num.* xiv. 42.

22. Did they listen to Moses?

But they presumed to go up unto the hill-top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. *Num.* xiv. 44.

23. What was the consequence?

Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them. *Num.* xiv. 45.

24. What was commanded for sins committed in ignorance?

The priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance. *Num.* xv. 25.

25. What should befall those who sinned presumptuously?

But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. *Num.* xv. 30.

26. What punishment was inflicted on the man who was found gathering sticks on the Sabbath-day?

All the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses. *Num.* xv. 36.

27. What did the LORD bid the people wear on the borders of their garments?

Fringes, with a ribband of blue. *Num.* xv. 38.

28. For what purpose must they wear them?

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them. *Num.* xv. 39.

LESSON XL.—PART II.

1. What counsel does St. Paul give in relation to murmuring?

Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. *Phil.* ii. 14, 15.

2. How were the Jews in the condition of Christians who fall away from a religious life?

It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. *2 Pet.* ii. 21.

3. Why is this so with regard to Christians?

For if after they have escaped the pollutions of the world through the knowledge of the LORD and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. *2 Pet.* ii. 20; *Luke* xi. 26; *Heb.* vi. 4-6; x. 26, 27.

4. What captain ought we to follow?

The captain of our salvation made perfect through sufferings. *Heb.* ii. 10.

5. What is the benefit of having the LORD with us?

God is our refuge and strength, a very present help in trouble. *Psa.* xli. 1.

6. What was our Saviour to be called, according to Isaiah?

They shall call His name Emmanuel, which being interpreted is, God with us. *Is.* vii. 14; *Matt.* i. 23.

7. How does Joel speak of God?

He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. *Joel* ii. 13.

8. How does Daniel?

To the LORD our God belong mercies and forgivenesses, though we have rebelled against Him. *Dan.* ix. 9.

9. Where are these two sentences used in the Church service?

In the opening, before the exhortation.

10. How are Christians to be saved from punishment for their sins?

Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour. *Titus* iii. 5, 6.

11. What is the outward visible sign or form in Baptism?

Water; wherein the person is baptized, In the name of the Father, and of the Son, and of the Holy Ghost. *Catechism.*

12. What is the inward and spiritual grace?

A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace. *Catechism.*

13. What is required of persons to be baptized?

Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament. *Catechism.*

14. What then may this Sacrament be called?

The washing of regeneration. *Titus* iii. 5.

15. Why was the sacrament of the LORD's Supper ordained?

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby. *Catechism*.

16. What are the benefits whereof we are partakers thereby?

The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine. *Catechism*.

17. What may this sacrament be called?

The renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour. *Titus* iii. 5, 6.

The "renewing of the Holy Ghost" is also referred to *Confirmation*.

18. How long did our LORD remain fasting in the wilderness?

Forty days and forty nights. *Matt.* iv. 2.

19. How does Solomon describe the spirit in which the Israelites mourned at being sentenced to wander forty years in the wilderness?

The foolishness of man perverteth his way; and his heart fretteth against the LORD. *Prov.* xix. 3.

20. Does the same law exist in the New Testament as in the old, concerning presumptuous sins?

He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an

unholy thing, and hath done despite unto the Spirit of grace. *Heb.* x. 28, 29.

21. How does David pray against presumptuous sins?

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. *Psa.* xix. 13.

22. How does the Church teach us to pray for forgiveness of sins?

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy Holy Word; we beseech thee to hear us, good LORD.

23. What is the fourth commandment?

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the LORD blessed the seventh day, and hallowed it.

24. Why did our Saviour rebuke the Scribes and Pharisees for enlarging the borders of their garments?

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. *Matt.* xxiii. 5.

REMARKS.—Among the many lessons taught by the history of the Israelites is one of the utmost importance, which it is to be feared is not often regarded. They were detained by God in

the wilderness forty years, with the promised land almost in view, because of their repeated acts of disobedience; and most of those to whom the promise was originally given through Moses, perished in the way. So every wilful sin which Christians commit grieves the Holy Spirit of God, and keeps them back in their heavenward journey, by blunting their faith and deadening their zeal. If persisted in, this indulgence in sin will cause them to be cut off in the midst of their career, before they are permitted to see the joy of their LORD. It is not too much to say that many a person, seemingly perfect in every good word and work, is yet oftentimes guilty of as glaring and as unaccountable acts of disobedience, and in the face of as forcible warnings, as those recorded of the Israelites. Let every one ponder well this lesson. For many are called, but few are chosen. (*Matt. xxii. 14.*)

LESSON XLI.—PART I.—*Num.* ch. xvi. to xx.

Korah, Dathan, and Abiram—Aaron's rod—Water of separation—Blood of the New Covenant—Speak unto the Rock—Christ the Rock—Moses angered—Strife—Israel and Edom—Aaron's death—Obey rulers—Ministers not lords.

1. Who next rose up against Moses and Aaron?

Korah, Dathan, Abiram, and On, and two hundred and fifty princes of the Assembly. *Num.* xvi. 1, 2.

2. What did they say to Moses and Aaron?

Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD? *Num.* xvi. 3.

3. What did Moses do when he heard it?

He fell upon his face. *Num.* xvi. 4.

4. What did Moses tell them to do?

Take you censers, Korah and all his company; and put fire therein, and put incense in them before the LORD to-morrow; and it shall be that the man whom the LORD doth choose, he shall be holy. *Num.* xvi. 6, 7.

5. How did Moses reproach Korah?

Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? And seek ye the priesthood also? *Num.* xvi. 9, 10.

6. When they and all the congregation were gathered against Moses and Aaron at the door of the tabernacle, what appeared to them all?

The glory of the LORD. *Num.* xvi. 19.

7. How were Korah, Dathan, and Abiram punished?

The earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. *Num.* xvi. 32.

8. How the two hundred and fifty princes?

There came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense. *Num.* xvi. 35.

9. What was done with the censers of those who were burned?

The LORD commanded Eleazar the priest to make of them broad plates for a covering of the altar, for they offered them before the LORD, therefore they are hallowed. *Num.* xvi. 37-39.

10. For what were they to be a memorial?

That no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD. *Num.* xvi. 40.

11. How did the congregation murmur on the morrow against Moses and Aaron?

They said, Ye have killed the people of the LORD.
Num. xvi. 41.

12. How did God punish them?

Fourteen thousand seven hundred died by the plague.
Num. xvi. 49.

13. How was the plague stayed?

Aaron took a censer, and put fire therein from off the altar, and put on incense. And he stood between the dead and the living, and the plague was stayed. *Num.* xvi. 46-48.

14. How did the LORD now manifest His choice of Aaron over all the princes?

He caused twelve rods with the names of the tribes written on them, to be laid before the testimony, and Aaron's rod, for the tribe of Levi, was found to have blossomed, and yielded almonds, as the LORD had said. *Num.* xvii. 1-8.

15. What did the LORD then command to be done with Aaron's rod?

Bring Aaron's rod again before the testimony, to be kept for a token against the rebels. *Num.* xvii. 10.

16. What was the ordinance of purification for unclean persons?

A red heifer without spot, or blemish, and upon which never came yoke, was slain and burned without the camp; the ashes of the heifer were gathered, and running water was put thereto in a vessel: the water was then sprinkled with hyssop on the unclean person. *Num.* xix.

17. What was the water called?

The water of separation. *Num.* xix. 20, 21,

18. Where did Miriam die?

Miriam died and was buried in Kadesh, in the wilderness of Zin. *Num.* xx. 1.

19. Why did the people chide with Moses at Kadesh? There was no water for the congregation. *Num.* xx. 2.

20. What did God command Moses and Aaron to do when there was no water at Kadesh?

Gather thou the assembly together, thou, and Aaron thy brother, and *speak ye unto the rock* before their eyes; and it shall give forth his water. *Num.* xx. 8.

21. What did Moses say to the people?

Hear now, ye rebels; must we fetch you water out of this rock? *Num.* xx. 10.

22. How did he obey God's directions?

Moses lifted up his hand, and with his rod he *smote the rock twice*: and the water came out abundantly. *Num.* xx. 11.

23. What punishment did the LORD pronounce on Moses and Aaron for not strictly obeying Him in speaking to the rock, instead of smiting it; and in saying, Must *we* fetch you water, instead of giving God the glory?

Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. *Num.* xx. 12.

24. What was the water called?

This is the water of Meribah; because the children of Israel strove with the LORD, and He was sanctified in them. *Num.* xx. 13.

25. What does *Meribah* mean?

Strife.

26. Did the king of Edom grant the request of Moses that Israel might pass through his country?

Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. *Num.* xx. 18.

27. What did Israel then do?

Wherefore Israel turned away from him. *Num.* xx. 21.

28. Where did they journey?

To mount Hor. *Num.* xx. 22.

29. Where did Aaron die?

On the top of mount Hor. *Num.* xx. 27, 28.

30. Who was invested with the office of Priest in his stead?

Eleazar his son. *Num.* xx. 28.

31. How long did the house of Israel mourn for Aaron?

Thirty days. *Num.* xx. 29.

LESSON XLI.—PART II.

1. What was the reason given by David why Korah and his company gathered themselves against Moses and Aaron?

They envied Moses also in the camp, and Aaron the saint of the LORD. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked. *Ps.* cvi. 16-18.

2. How are men chosen by the LORD?

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. *2 Thes.* ii. 13.

3. What is St. Paul's rule in reference to such conduct as Korah's?

Let nothing be done through strife or vain glory; but

in lowliness of mind let each esteem other better than themselves. *Phil.* ii. 3.

4. What is St. Peter's?

Likewise, ye younger, submit yourselves unto the elder. 1 *Pet.* v. 5.

5. How does St. Paul teach submission to ministers?

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. *Heb.* xiii. 7.

6. What reason does he give for obeying them?

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief. *Heb.* xiii. 17.

7. How are ministers to rule their people?

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. 1 *Pet.* v. 2, 3.

8. How does our Lord describe the condition of Moses and Aaron when they were accused of killing the people of the LORD?

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. *Matt.* v. 11, 12.

9. Of whom may we be reminded by Aaron making atonement to stay the plague?

Of Jesus, which delivered us from the wrath to come. 1 *Thes.* i. 10.

10. What is one of the *Ordinances of divine service*, of the first covenant, mentioned in the New Testament?

The ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. *Heb.* ix. 1, 4.

11. What is used in the new covenant, instead of the ashes of a heifer, to purify unclean persons?

The blood of Christ, who through the eternal Spirit offered Himself without spot to God. *Heb.* ix. 13, 14.

12. What does David say of the people when God slew them?

Then they sought Him: and they returned and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer. *Ps.* lxxviii. 34, 35.

13. How does David allude to the occurrence at Kadesh?

They angered Him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips. *Ps.* cvi. 32, 33.

14. Of what words of our Saviour are we reminded by the command, Speak ye unto the rock?

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. *John* xvi. 24.

15. What did St. Paul say was the Rock of which the Israelites drank?

They drank of that spiritual Rock that followed them: and that Rock was Christ. *1 Cor.* x. 4.

16. What does our LORD say of the water which He shall give?

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *John* iv. 14.

17. Who were the Edomites?

The descendants of Esau. *Gen.* xxv. 30; xxxvi. 8, 9.

REMARKS.—A clear distinction is made in the sacred law between sins of ignorance and presumptuous or wilful sins. After prescribing the atonements to be made for both kinds, Moses gives two examples of presumptuous sins, with the awful punishments which followed them. One of an individual who deliberately broke the Sabbath; the other of a multitude who took upon themselves to say that they were holy, and under this cloak thought to hide their ambitious desire to be among those who had the rule over the people. A different shade of presumptuous sin the faithful Moses recorded of himself and Aaron. They had suffered themselves to be thrown off their guard, and in a moment of anger had not strictly obeyed God by simply speaking to the Rock, which having been once smitten needed not to be smitten again. Their punishment was not so awful, though it was very severe. It deprived them of a great honour and gratification in bringing to a successful close their mission to lead their people to the promised land. The secrets of all hearts are hidden from our human view. God only knows why so many who appear to be working His will are cut off in the midst of their career of usefulness, when it would seem that they cannot be spared from completing their work. A terrible warning this, to us, to pray that we may be cleansed from secret and presumptuous sins, and that all our sins, negligences, and ignorances may be forgiven. (*Litany.*) But let not this thought terrify the young and inexperienced in the belief that because sinful thoughts do incessantly assail them they are therefore to be condemned. It is only for such thoughts as we harbour and encourage that we shall be judged. Against these we must watch and pray that we enter not into temptation. Every man is tempted when he is drawn away of his own lust, and enticed,

Then when lust hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death. (*James* i. 14, 15.) A useful lesson is taught by the command given to apply the censers of the two hundred and fifty princes to some use about the altar. For they offered them before the Lord, therefore they are hallowed. There is a vast difference between superstitious regard for inanimate objects, as if God had invested them with some active power in working His will, and a reverent feeling towards places and things dedicated, or set apart, for the worship of God. The former degrades our faith, by making it attach in some degree to stocks, and stones, and pictures, the work of men's hands : the latter awakens in us, for the sanctuary, a feeling like that of Moses when God said to him, Put off thy shoes, for the place whereon thou standest is holy ground. It is not the place, or the thing, but its association with the immediate presence of God, leading us to realize that presence and to adore God. The former, or superstitious feeling, fits men to believe that God has transferred a portion of His miraculous power to heal, or to convert, or even to restore the dead to life, to the intermediate agency of images, relics, and the like. The latter, or reverential feeling, uses the isolation of a place, and of a form of religious exercises, applied only to the service of Him who is the *sole* Mediator between God and man (1 *Tim.* ii. 5), as a check to thoughts so prone to wander when engaged in prayer and praise. It cannot be supposed that while God was unceasingly warning the Jews against idolatry, He should have desired them to adore in any mode the manna, the rod, or even the ark itself. They were simply *tokens* to remind the people of God's law and His bounty, and of their own rebellious conduct.

LESSON XLII.—PART I.—*Num.* ch. xxi., xxii.

King Arad—Idols a snare—Fiery serpents—King Sihon—Og—Balak and Balaam—Curse upon Moab and Ammon—The Son of man must be lifted up—Death unto sin by Baptism—Power to remit and retain sins—Simon and Balaam.

1. Who fought against Israel at Hormah?

King Arad the Canaanite fought against Israel, and took some of them prisoners. *Num.* xxi. 1, 3.

2. What vow did Israel make to the LORD?

If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. *Num.* xxi. 2.

3. Did the LORD hear them?

The LORD hearkened to the voice of Israel, and delivered up the Canaanites. *Num.* xxi. 3.

4. What did they do with them?

They utterly destroyed them and their cities. *Num.* xxi. 3.

5. Did the people grow weary as they journeyed from Mount Hor to compass the land of Edom?

The soul of the people was much discouraged because of the way. *Num.* xxi. 4.

6. Of what did the Israelites complain?

For there is no bread, neither is there any water; and our soul loatheth this light bread. *Num.* xxi. 5.

7. How did God punish them for speaking against Him and against Moses?

The LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. *Num.* xxi. 6.

8. When the people confessed their sin, and entreated Moses, what did he do?

Moses prayed for the people. *Num.* xxi. 7.

9. What did the LORD command Moses to do?

Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. *Num.* xxi. 8.

10. Through whose country did Israel now ask permission to pass?

The land of Sihon, king of the Amorites. *Num.* xxi. 21, 22.

11. Instead of letting them pass, what did Sihon do?

Sihon gathered all his people together, and came to Jahaz, and fought against Israel. *Num.* xxi. 23.

12. Did Israel conquer?

Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon. *Num.* xxi. 24.

13. Who next came out against Israel?

Og, the king of Bashan. *Num.* xxi. 33.

14. What did the LORD say concerning Og?

Fear him not: for I have delivered him into thy hand, and all his people, and his land. *Num.* xxi. 34.

15. What did Israel do to Og, king of Bashan?

They smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land. *Num.* xxi. 35.

16. Where did the Israelites next pitch their tents?

In the plains of Moab, on this side Jordan by Jericho. *Num.* xxii. 1.

17. Were the Moabites afraid of them?

Moab was sore afraid of the people, because they were many. *Num.* xxii. 3.

18. Who was the king of the Moabites?

Balak, the son of Zippor. *Num.* xxii. 4.

19. To whom did he send messengers?

To Balaam, the son of Beor. *Num.* xxii. 5.

20. Where did Balaam dwell?

At Pethor, in Mesopotamia. *Num.* xxii. 5; *Deut.* xxiii. 4.

21. What message did Balak send to Balaam?

Come now, therefore, I pray thee, curse me this people; for they are too mighty for me. *Num.* xxii. 6.

22. What power did Balak ascribe to Balaam?

I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. *Num.* xxii. 6.

23. Who went with the elders of Moab to Balaam?

The elders of Midian. *Num.* xxii. 7.

24. What did they take with them in their hand?

The rewards of divination. *Num.* xxii. 7.

25. What answer did Balaam make to the princes?

Lodge here this night, and I will bring you word again, as the LORD shall speak unto me. *Num.* xxii. 8.

26. What did God say to Balaam?

Thou shalt not go with them; thou shalt not curse the people: for they are blessed. *Num.* xxii. 12.

LESSON XLII.—PART II.

1. What did the partial success of king Arad serve to teach Israel?

That they got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because thou hadst a favour unto them. *Psa.* xliv. 3.

2. Why did God permit His people to destroy the Canaanites?

Thou shalt utterly overthrow them, and quite break down their images. For if thou serve their gods, it will surely be a snare unto thee. *Ex. xxiii. 24, 33.*

3. Of what may the weariness of the people in journeying to the promised land remind us?

That we must through much tribulation enter into the kingdom of God. *Acts xiv. 22.*

4. Why did their soul loathe that light bread?

The full soul loatheth an honey-comb; but to the hungry soul every bitter thing is sweet. *Prov. xxvii. 7.*

5. How do you know they were filled?

David says, Man did eat Angels' food: He sent them meat to the full. *Psa. lxxviii. 25.*

6. What other account have we of the care of God for the Israelites?

Yea, forty years didst Thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. *Neh. ix. 21.*

7. Of what curse does the plague of the fiery serpents remind us?

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Gen. iii. 15.*

8. How does St. Paul allude to this plague?

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. *1 Cor. x. 9.*

9. What reward will God give us if we confess our sins?

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John i. 9.*

10. Whom did the lifting up of the brazen serpent foreshadow?

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. *John* iii. 14, 15.

11. What became of the brazen serpent?

Hezekiah, king of Judah, brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it. *2 Kings* xviii. 4.

12. How long was this after it was made?

About seven hundred and thirty years.

13. What was it that saved the people who looked upon the brazen serpent?

It is the power of God unto salvation to every one that believeth. As it is written, The just shall live by faith. *Rom.* i. 16, 17.

14. What attribute of God is shown by His frequent forgiveness of the sins of the Jews?

The LORD is gracious, and full of compassion; slow to anger, and of great mercy. *Psa.* cxlv. 8.

15. Does this offer an encouragement to continue in sin?

Where sin abounded, grace did much more abound. What shall we say, then? shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? *Rom.* v. 20; vi. 1, 2.

16. How are we dead to sin?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the

glory of the Father, even so we also should walk in newness of life. *Rom. vi. 3, 4.*

17. What is the inward and spiritual grace in Baptism?

A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace. *Catechism.*

18. From whom were the Amorites descended?

From Ham, by Canaan. *Gen. x. 6, 15, 16.*

19. What is said of the size of Og, king of Bashan?

He was a giant, and his bedstead was of iron, five yards long, and two broad. *Deut. iii. 11.*

20. From whom were the Moabites descended?

From Lot. *Gen. xix. 36, 37.*

21. What reward shall they have who curse?

As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. *Ps. cix. 17.*

22. How was this applied to the Moabites?

On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God forever; because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. *Neh. xiii. 1, 2.*

23. When our Saviour gave the Apostles the Holy Ghost, what power did He confide to them?

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. *John xx. 23.*

24. In what office of the Church is this sentence used?

In the Ordering of Priests, the Bishop pronounces it when laying his hands on their heads.

25. What power does this confer upon them?

The power of pronouncing the Absolution from sin which immediately follows the general confession said by the minister and the congregation at Morning and Evening Prayer.

26. Upon what does this Absolution depend?

Almighty God "hath given power and commandment to His ministers to declare and pronounce to His people, *being penitent*, the Absolution and remission of their sins. He pardoneth and absolveth all those who *truly repent*, and *unfeignedly believe His holy Gospel*." (*Declaration of Absolution, etc., Common Prayer.*)

27. How can a Priest have power to retain a person's sins?

By forbidding him the Sacraments if he find in him an unworthy spirit, until he shall exhibit true penitence and faith.

28. Of whom are we reminded by Balak's saying to Balaam, I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed?

There was a certain man, called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. *Acts viii. 9, 10.*

29. Why had they regard to him?

Because that of long time he had bewitched them with sorceries. *Acts viii. 11.*

30. Did Simon show any belief in the LORD, like Balaam?

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also : and when he was baptized, he continued with Philip. *Acts* viii. 12, 13.

31. The LORD said, Thou shalt not curse the people : for they are blessed : Who are blessed ?

Happy is he that hath the God of Jacob for his help, whose hope is in the LORD. *Psa.* cxlvi. 5.

32. From whom were the Midianites descended ?

From Abraham and Keturah. *Gen.* xxv. 1, 2.

33. What does Joshua call Balaam ?

The soothsayer. *Josh.* xiii. 22.

REMARKS.—It must often happen in our journey through life towards heaven, our promised land, that we shall grow weary and our hearts will faint. Sin and the weakness of our bodies make life at best a toilsome state. But whatever be our discouragements we must never murmur at the things God has seen fit to give us. In prosperity or in adversity we have this great stay and solace,—the Son of man has been lifted up, and whosoever believeth on Him shall not perish, but have everlasting life. Though we must enter His kingdom through much tribulation, the struggle will only be short, while the reward will be everlasting. Confession of sin will not alone secure pardon. Though our God is gracious and merciful, we may not continue to sin and repent in order to test His grace. His declarations are unmistakable. We must repent and *for-sake* our sins. Having been baptized, we have entered into covenant with Him to renounce the devil and *all* his works, and we have no right to live any longer in the wilful practice of any of those works. God has bestowed a great privilege upon us, in giving His ministers authority to declare audibly, *in His name*, pardon and absolution from sin to those who repent and believe. The ministers have not the power to judge ; or of their own will to pronounce such sentence ; but by God's

authority they say that *He* pardoneth and absolveth *all* those who truly repent and unfeignedly believe His holy Gospel, leaving it to God to judge whose penitence and faith are sincere. Thus far, however, they may judge;—if a man's outward life be habitually opposed to the professions of a Christian, that is, such as indicates that he does not repent or forsake his sins, but knowingly indulges in them, the ministers are bound by the obligations of their office to deny him the sacraments, that by exercising this power of discipline intrusted to them, they may bring him to contrition and amendment before they remit the prohibition put upon him because of his unrestrained indulgence in sin.

LESSON XLIII.—PART I.—*Num.* xxii., xxiii.

Balaam again urged to curse Israel—Balaam and the ass—The Angel of the Lord—Israel blessed—End of the righteous.

1. When Balak heard of Balaam's refusal to go with the princes, what did he do?

He sent again princes more honourable than they, and said to Balaam, Let nothing, I pray thee, hinder thee from coming unto me. *Num.* xxii. 15, 16.

2. What did he promise Balaam?

For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me. *Num.* xxii. 17.

3. What did Balaam answer?

If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. *Num.* xxii. 18.

4. Did he inquire again of the LORD?

Tarry ye also here this night, that I may know what the LORD will say unto me more. *Num.* xxii. 19.

5. What did God say when He came unto him at night?

If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. *Num.* xxii. 20.

6. What did Balaam do?

Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. *Num.* xxii. 21.

7. Was God displeased at his going?

God's anger was kindled because he went; and the Angel of the LORD stood in the way for an adversary against him. *Num.* xxii. 22.

8. What did the ass, on which Balaam was riding, do?

The ass saw the Angel of the LORD standing in the way, and His sword drawn in His hand: and the ass turned aside out of the way, and went into the field. *Num.* xxii. 23.

9. What did Balaam do to the ass?

Balaam smote the ass, to turn her into the way. *Num.* xxii. 23.

10. Where did the Angel of the LORD then stand?

In a path of the vineyards, a wall being on this side, and a wall on that side. *Num.* xxii. 24.

11. What did the ass do when she saw Him?

She thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. *Num.* xxii. 25.

12. Where did the Angel of the LORD next go?

He went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. *Num.* xxii. 26.

13. What effect had this on the ass?

When the ass saw the Angel of the LORD, she fell

down under Balaam : and Balaam's anger was kindled, and he smote the ass with a staff. *Num.* xxii. 27.

14. What miracle did the LORD then work upon the ass ?

The LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times ? *Num.* xxii. 28.

15. How did Balaam reply ?

Because thou hast mocked me : I would there were a sword in mine hand, for now would I kill thee. *Num.* xxii. 29.

16. When the LORD opened Balaam's eyes, whom did he see ?

The Angel of the LORD standing in the way, and His sword drawn in His hand. *Num.* xxii. 31.

17. What did Balaam do ?

He bowed down his head, and fell flat on his face. *Num.* xxii. 31.

18. Why did the Angel of the LORD say to him, I went out to withstand thee ?

Because thy way is perverse before me. *Num.* xxii. 32.

19. What did He say had saved Balaam's life ?

The ass saw me, and turned from me these three times : unless she had turned from me, surely now also I had slain thee, and saved her alive. *Num.* xxii. 33.

20. How did Balaam confess his sins ?

I have sinned ; for I knew not that thou stoodest in the way against me : now therefore, if it displease thee, I will get me back again. *Num.* xxii. 34.

21. Was he permitted to go to Balak ?

The Angel of the LORD said unto Balaam, Go with the men : but only the word that I shall speak unto thee, that thou shalt speak. *Num.* xxii. 35.

22. Where did Balak take him on the morrow?

Up into the high places of Baal, that thence he might see the utmost part of the people. *Num.* xxii. 41.

23. What did they offer there?

Seven oxen and seven rams as a burnt sacrifice. *Num.* xxiii. 1, 2.

24. What word did the Lord put in Balaam's mouth?

How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? *Num.* xxiii. 8.

25. How did he bless Jacob and Israel?

Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! *Num.* xxiii. 10.

LESSON XLIII.—PART II.

1. What proposition did Simon make to the Apostles Peter and John, after they had baptized him?

When Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. *Acts* viii. 18, 19.

2. How ought Balaam to have answered the elders when they offered him rewards to curse Israel?

As St. Peter did Simon, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money, *Acts* viii. 20.

3. What did Daniel answer Belshazzar when he offered him great honours to interpret the writing on the wall?

Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king. *Dan. v. 17.*

4. How does Job say God comes to man?

For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man. *Job xxxiii. 14-17.*

5. Who made the dumb ass to speak with man's voice?

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the LORD? *Ex. iv. 11.*

6. How could the LORD make an ass speak?

For with God nothing shall be impossible. *Luke i. 37.*

7. Who was probably the Angel of the LORD which withstood Balaam?

The same which appeared to two disciples at Emmaus, of whom it is written, Jesus Himself drew near, and went with them. But their eyes were holden, that they should not know him. *Luke xxiv. 13-16.*

8. Why may we suppose this to be so?

The Angel said to Balaam, Only the word that I shall speak unto thee, that thou shalt speak: and Balaam then told Balak, The word that God putteth in my mouth, that shall I speak.

9. How does St. Peter describe Balaam's sin?

An heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteous-

ness ; but was rebuked for his iniquity : the dumb ass speaking with man's voice forbad the madness of the prophet. *2 Pet. ii. 14-16.*

10. What is the last end of the righteous ?

Mark the perfect man, and behold the upright : for the end of that man is peace. *Ps. xxxvii. 37.*

11. What is the condition of the righteous after death ?

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them. *Rev. xiv. 13.*

12. Where is this text used in the Church Service ?

In the order for the burial of the dead.

REMARKS.—Balaam seems to have been a celebrated sorcerer whose fame had reached Balak from a long distance. He probably knew well the history of Abraham, and the works which God had wrought for Israel, and would not have dared to go against Him under any circumstances. So when Balak called him to curse the chosen people, he declared from the first that he could only say and do what the God of Israel would permit him. He no doubt greatly coveted the riches and honours which Balak promised, but was restrained by the Spirit of God from daring to purchase them openly at the price of a curse against such marvellous power as he knew God had shown in behalf of the Israelites. He does not seem to have fulfilled God's directions to go if the men came to call him, but arose without waiting for them to call him, and went with the princes of Moab. This kindled God's anger, and He withstood him in the way. One might think this warning would have been sufficient for him, but, as we shall see, it was not. He seems at first to have used divinations, perhaps as a pretence, in hopes that Balak would at any rate give him some reward. And he offered burnt-sacrifices which, like Cain's, were not accepted because they were not offered in a proper spirit. He is classed

by St. Peter with the "cursed children," and yet his lips could utter a wish that his end might be like that of the righteous. Are there not many such cases among men? Men of intelligence, having a knowledge of the *words* of the Bible, believing them to be all true, desiring the blessings promised, perhaps in some points conforming outwardly to the law; and yet not feeling the *Spirit*, not avoiding all the things prohibited, not doing all those enjoined! Are there not many such? Will their end be peace?

LESSON XLIV.—PART I.—*Num.* xxiii. to xxxi.

God cannot lie nor repent—Balaam's prophecy—Israel enticed by Moab—Phinehas commended—Balaam's sin—Balaam slain—Shiloh—The Lion of Judah—The Root of David—The Morning Star—The King of the Jews—Babylon the great.

1. What did Balaam say to Balak in the second place where he took him to curse Israel?

God is not a man, that He should lie; neither the son of man, that He should repent. *Num.* xxiii. 19.

2. What did he say of the people then?

Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. *Num.* xxiii. 24.

3. What did Balaam do at the third place where Balak took him?

When Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. *Num.* xxiv. 1.

4. What came upon him when he saw Israel in their tents from the top of Peor?

The Spirit of God. *Num.* xxiv. 2.

5. What blessing did he then pronounce on Israel?

He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. *Num.* xxiv. 9.

6. How was Balak affected by this?

Balak's anger was kindled, and he said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. *Num.* xxiv. 10.

7. How did he dismiss Balaam?

Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour. *Num.* xxiv. 11.

8. How did Balaam speak of himself?

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open. *Num.* xxiv. 15, 16, 3, 4.

9. How did he prophesy of Christ?

I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. *Num.* xxiv. 17.

10. How did he prophesy of Amalek?

Amalek was the first of the nations; but his latter end shall be that he perish forever. *Num.* xxiv. 20.

11. What did he say of Asshur and Eber?

Ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever. *Num.* xxiv. 24.

12. Where did Balaam and Balak then go?

Balaam rose up, and went and returned to his place: and Balak also went his way. *Num.* xxiv. 25.

13. Where did Israel now abide?

In Shittim. *Num.* xxv. 1.

14. Who led them to commit sin?

The daughters of Moab. *Num.* xxv. 1.

15. What sacrifice did they cause them to offer?

They called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. *Num.* xxv. 2.

16. What idol did they worship?

Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. *Num.* xxv. 3.

17. How were they punished?

Twenty-four thousand died in the plague. *Num.* xxv. 9.

18. How was the plague stayed?

Phinehas, the son of Eleazar, slew Zimri a Simeonite and Cozbi a Midianitish woman. *Num.* xxv. 6-8, 15.

19. How did the LORD commend Phinehas?

Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them. *Num.* xxv. 11.

20. What did the LORD promise him?

Behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood. *Num.* xxv. 12, 13.

21. What did the LORD command Moses to do with the Midianites?

Vex the Midianites, and smite them. *Num.* xxv. 17.

22. Why?

For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi. *Num.* xxv. 18.

23. Upon whom did the LORD tell Moses to avenge the people before his death?

Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. *Num.* xxxi. 2.

24. Who beside the kings of Midian were slain?

Balaam also the son of Beor they slew with the sword. *Num.* xxxi. 8; *Josh.* xiii. 22.

25. Why was Moses wroth at the captains for saving the women alive?

Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor. *Num.* xxxi. 14–16.

LESSON XLIV.—PART II.

1. How does St. Paul speak of God as a God of truth?

In hope of eternal life, which God, that cannot lie, promised before the world began. *Titus* i. 2.

2. How does St. James describe the immutability of God?

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. *James* i. 17.

3. What did Jacob prophesy of Judah?

Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion,

and as an old lion: who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. *Gen.* xlix. 9, 10.

4. Who is Shiloh, unto whom the gathering of the people shall be?

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations. *Matt.* xxv. 31, 32.

5. How does St. John speak of the Lion of Judah?

Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book. *Rev.* v. 5.

6. From what tribe did the LORD Jesus spring?

For it is evident that our LORD sprang out of Juda. *Heb.* vii. 14.

7. Who is the Root of David?

I Jesus have sent mine angel to testify unto you these things in the churches. I am the Root and the offspring of David, and the bright and morning Star. *Rev.* xxii. 16.

8. When did the Star come out of Jacob?

When Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him. *Matt.* ii. 1, 2.

9. Under what title was Jesus crucified?

Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews. Pilate answered, What I have written I have written. *John* xix. 19, 21, 22.

10. Where is the sceptre referred to our LORD?

But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. *Heb. i. 8.*

11. If Balaam had consented to curse Israel that he might be promoted to great honour, what good would it have done him?

What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? *Matt. xvi. 26.*

12. How did Moses prophesy the destruction of Amalek?

The LORD said unto Moses, I will utterly put out the remembrance of Amalek from under heaven. *Ex. xvii. 14.*

13. Who were probably meant by the coast of Chittim?

The Greeks and Romans.

14. What does St. John say concerning the destruction of Babylon the Great?

Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning. *Rev. xviii. 16-18.*

15. How is the wicked character of Balaam confirmed by St. John's account of the Church in Pergamos?

I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. *Rev. ii. 14.*

REMARKS.—Here again Balaam could speak with his lips the highest religious sentiments, and the most wondrous prophecies, and yet he must have been plotting all the while in his heart how to deliver Israel into Balak's power without being opposed by God. He asserts that God cannot lie, and will not change His purpose, yet acts as if he could contrive to bring about what God had said should not be. He dared not openly curse Israel; he was even obliged to utter blessings on them; yet he secretly counselled their enemies to lay the most dangerous snares to draw them into foul sins, knowing well that God would punish them, and thinking, perhaps, that He might suffer them to become captives to their seducers. Has not this story an exact parallel in the lives of people who, while making fair professions of moral and religious opinions, are plotting and executing schemes of seduction, cheating, yea, of all sorts of villany? Can they die the death of the righteous? Will the LORD be nigh unto them? How truly did Balaam prophesy, I shall see Him, but not now; I shall behold Him, but not nigh! The LORD had withstood him three times in the way, yet he did not see Him. When he did behold the LORD, it was not nigh as with the eye of faith. His end was not peace, for he was slain in war among the LORD's enemies. Neither for the Last Great Day could he hope that the LORD will be nigh unto him, as to those who have a contrite heart and an humble spirit. The grand connection of texts with the story of Balaam, reveals to our view some attributes of the LORD Jesus: The Angel—or, as the word means, One sent—the Prophet, the King. All these the unworthy Balaam was permitted to see in his vision of the Almighty. His prophecy concerning the Greeks and Romans, as those who should come in ships from the coast of Chittim, who should afflict Asshur and Eber, and who should perish forever, has probably in part been fulfilled. But, taking this in connection with St. John's vision of the destruction of Babylon, we may suppose the most important part is yet to be accomplished. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. When this shall

come to pass, there will be sore weeping and wailing over that great city by those who have been made rich by her; but the angel will cry, Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. (*Rev. xviii. 19-21.*)

LESSON XLV.—PART I.—*Num. xxvi. to xxxvi.*

Moses in Mount Abarim—Charge to Joshua—The Father of spirits—Sheep without a shepherd—The second numbering—The land divided by lot—Cities of refuge—Two witnesses required—Ember days—Your sin will find you out.

1. For what purpose did the LORD tell Moses to go up into Mount Abarim?

To see the land which I have given unto the children of Israel. *Num. xxvii. 12.*

2. What should happen to Moses then?

And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. *Num. xxvii. 13.*

3. What request did Moses then make for the congregation?

Let the LORD, the God of the spirits of all flesh, set a man over the congregation, which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd. *Num. xxvii. 16, 17.*

4. Whom did the LORD tell him to take?

Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him. *Num. xxvii. 18.*

5. Before whom should he give Joshua a charge?

And set him before Eleazar the priest, and before all

the congregation; and give him a charge in their sight. *Num.* xxvii. 19.

6. Where were the children of Israel numbered the second time?

In the plains of Moab, by Jordan near Jericho. *Num.* xxvi. 63.

7. Were any of those numbered the same as were numbered the first time in Sinai?

But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. *Num.* xxvi. 64.

8. What was the reason of this?

For the LORD had said of them, They shall surely die in the wilderness. *Num.* xxvi. 65.

9. Were there no exceptions?

Save Caleb, the son of Jephunneh, and Joshua, the son of Nun. *Num.* xxvi. 65.

10. How did God command the land to be divided unto those who were numbered?

By lot: according to the names of the tribes of their fathers they shall inherit. *Num.* xxvi. 55.

11. What country did the children of Reuben and Gad ask for their inheritance?

The kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan. *Num.* xxxii. 33.

12. On which side of Jordan?

On this side Jordan eastward. *Num.* xxxii. 19.

13. Why did they prefer that land?

It is a land for cattle, and thy servants have cattle. *Num.* xxxii. 4.

14. How did Moses at first answer?

Shall your brethren go to war, and shall ye sit here

And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? *Num.* xxxii. 6, 7.

15. What did they then promise?

We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready armed before the children of Israel, until we have brought them unto their place. *Num.* xxxii. 16, 17.

16. Did Moses then consent?

Moses said unto them, If ye will do this thing, then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD. *Num.* xxxii. 20, 22.

17. What if they would not do it?

But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out. *Num.* xxxii. 23.

18. What other family was left on the east side of Jordan?

Half the tribe of Manasseh. *Num.* xxxii. 33.

19. Why was it left?

The children of Machir, the son of Manasseh, went to Gilead, and took it, and dispossessed the Amorite which was in it. And Moses gave Gilead unto Machir, the son of Manasseh; and he dwelt therein. *Num.* xxxii. 39, 40.

20. For what were the cities of refuge appointed?

That the slayer may flee thither, which killeth any person at unawares. *Num.* xxxv. 11.

21. How many were there?

Three cities on this side Jordan, and three in the land of Canaan. *Num.* xxxv. 14.

22. What was the rule concerning them?

A man-slayer fled to the city of refuge, and staid there until he was judged. If guilty of murder, the revenger of blood killed him. If the killing was not intentional, he had to dwell in the city of refuge until the death of the high priest, on penalty of death. *Num.* xxxv. 15-29.

23. How many witnesses were requisite to put a murderer to death?

At the mouth of two or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. *Deut.* xvii. 6; *Num.* xxxv. 30.

LESSON XLV.—PART II.

1. What did Moses pray to God to let him see?

I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. *Deut.* iii. 25.

2. Did the Lord relent, and let him go?

But the Lord was wroth with me for your sakes, and would not hear me. *Deut.* iii. 26.

3. When did the Lord first pass this sentence on Moses?

At the waters of Meribah in Kadesh, when he smote the rock twice instead of speaking to it. *Num.* xx. 7-12.

4. To whom does St. Paul urge us to be subject?

We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? *Heb.* xii. 9.

5. What prayer does our Saviour command us to offer, like that of Moses for the congregation?

Pray ye, therefore, the LORD of the harvest, that He will send forth labourers into His harvest. *Matt.* ix. 38.

6. What moved Him to give this injunction ?

But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. *Matt.* ix. 36.

7. Who is the Good Shepherd ?

Jesus said, I am the good shepherd : the good shepherd giveth his life for the sheep. *John* x. 11 ; *Heb.* xiii. 20 ; 1 *Pet.* ii. 25.

8. By whom are overseers appointed over the Church ?

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. *Acts* xx. 28.

9. Has the Church appointed any special prayers applicable to this subject ?

The prayers to be used in the Weeks preceding the stated times of Ordination.

10. Repeat the first of those prayers.

Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son ; mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man (1 *Tim.* v. 22), but faithfully and wisely make choice of fit persons, to serve in the sacred ministry of thy Church. And, to those who shall be ordained to any holy function, give thy grace and heavenly benediction ; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men ; through Jesus Christ our LORD. Amen.

11. What are the stated times of Ordination of Ministers?

The Sundays next after the Ember Days.

12. When are the Ember Days?

The Wednesday, Friday, and Saturday after the First Sunday in Lent, after Whitsunday, after the Fourteenth of September, and after the Thirteenth of December.

13. What application to our benefit does St. Paul make of the death of the children of Israel in the wilderness?

But with many of them God was not well pleased for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. *1 Cor. x. 5, 6*

14. Does a man's sin always find him out?

Evil pursueth sinners: but to the righteous good shall be repaid. *Prov. xiii. 21.*

15. How does David express the same thing?

Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. *Psa. xxxii. 10.*

16. Why does Isaiah say men look for salvation, but it is far from them?

For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them. *Isa. lix. 12.*

REMARKS.—The entreaty made by Moses that he might go over Jordan notwithstanding God had before told him he should not, suggests a difficulty and the answer to it, in regard to prayers made in faith. We are told, Ask and ye shall receive; yet we know that many earnest petitions, like that of Moses, are not granted. But we are also taught to pray, Thy

will be done. Suppose every petition should be granted merely because it claimed to be made in faith: man's blindness could not foresee all the results of his own schemes, and direful mischances might be the consequence. But *true* faith will ask only in subjection to the will of God who gives us what is best for us, not what we most desire. For example, a parent asks earnestly that his sick child's life may be spared, and the very intensity of his desire will seem to him like faith in its being granted. If he has kept in view only his own will, and his child is taken, he will probably be left with a rebellious spirit and without comfort. But he cannot foresee what would have been the career of that child. Perhaps God knows its early death is the only way to save it from crime or suffering such as no parent could bear to contemplate. Let the parent, then, add to his earnest petition the sincere and submissive wish, *Thy will be done*; and be the issue what it may, he has comfort and resignation which only *true* faith can impart.

Who has not felt when depressed by some misfortune, as if his sins had risen up before him in judgment? Can there be a greater punishment for sin than the remorse at such a moment, when it is not relieved by the only valid hope of forgiveness? May not this be a glimpse at the unrepentant sinner's state in the Day of Judgment?

Is there not in the texts relating to the Church's Overseers, a view of the Holy Trinity in all its Unity? JESUS, the Head of the Church, the Good Shepherd, who giveth His life for the sheep: THE HOLY GHOST, who maketh the overseers to feed the Church of God, which He hath purchased with His own blood!

"The term *Ember* is supposed to be derived from a Saxon word, signifying a circuit or course, so that these fasts, regularly returning, may properly be said to be *Ember days*, or *Fasts*, of course. The reasons of these stated times of ordination are these: First, that as all men's souls are concerned in the ordaining of a fit clergy, so all may join in fasting and prayer, for a blessing upon it. Secondly, that both *Bishops* and *candidates*, knowing the time, may prepare themselves for this great work. Lastly, that the *people*, knowing the time, may, if

they please, be present, either to approve the choice made by the Bishop, or to object against those whom they may know to be unworthy; which primitive privilege is still reserved to the people in this well-constituted Church." (*Jackson's Questions.*)

LESSON XLVI.—PART I.—*Deuteronomy.*

The law to be taught to children—Edifying conversation—The poor—The plastered stones—The curse and the Amen—Destruction of Jerusalem prophesied—The song—Death of Moses—Moses buried by the Lord—The reason why—A great prophet—A meek man.

1. What is the fifth Book of the Old Testament?
Deuteronomy.

2. Who wrote it?
Moses.

3. What is the meaning of the name?
The second law.

4. Of what does it treat?
Chiefly of a repetition of the law already given to Israel, with explanations, and exhortations to obey it?

5. What are the first five books of the Old Testament, or all the books of Moses together, called?
The Pentateuch.

6. What does Moses command concerning adding to the law?

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it. *Deut. iv. 2.*

7. To whom should we teach the words of the law?
Thou shalt teach them diligently unto thy children.
Deut. vi. 7.

8. When should we talk of them?

When thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. *Deut.* vi. 7.

9. What commandment does Moses give concerning loving God?

Hear, O Israel: the LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. *Deut.* vi. 4, 5; *Mark* xii. 29, 30.

10. Why has the LORD commanded us to do all these statutes?

To fear the LORD our God, for our good always. *Deut.* vi. 24.

11. What is our righteousness?

It shall be our righteousness, if we observe to do all these commandments before the LORD our God. *Deut.* vi. 25.

12. How does Moses exhort to relieve the poor?

Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. *Deut.* xv. 11.

13. What blessing does he promise in return?

Because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. *Deut.* xv. 10.

14. Are we to expect ever to be free from the poor?

For the poor shall never cease out of the land. *Deut.* xv. 11.

15. How did Moses prophesy of Christ's coming?

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken. *Deut.* xviii. 15, 18; *Acts* iii. 22.

16. What did God say of that Prophet?

Whosoever will not hearken unto my words which He shall speak in my name, I will require it of him. *Deut.* xviii. 19; *Acts* iii. 23.

17. What did Moses command the people to set up, after they passed over Jordan?

Thou shalt set thee up great stones, and plaister them with plaister. *Deut.* xxvii. 2.

18. What should they write upon them?

All the words of this law. *Deut.* xxvii. 3.

19. What should they build there to offer sacrifices on?

An altar of stones unto the LORD thy God. *Deut.* xxvii. 5.

20. What form of religious service did Moses appoint then?

The Levites and five other tribes should stand on one mount, Gerizim, and the remaining six tribes on another, Ebal: the Levites should pronounce with a loud voice curses on all who broke the laws, and all the people should answer after each curse, *Amen*. *Deut.* xxvii. 11-26.

21. What are minutely described in the twenty-eighth chapter?

The wonderful blessings which should befall the people if they would obey God's commandments; the terrible curses if they did not; the desolation which should be brought upon them by a nation of fierce countenance, coming from afar; the horrors they should suffer during the siege of their cities, and their final captivity and dispersion among all nations of the earth. *Deut.* xxviii.

22. What did Moses promise to the people when the blessing and the curse had come upon them, and they should return unto God, and obey His voice?

Then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. *Deut. xxx. 1-3.*

23. Into what land did he promise they should be brought?

The LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. *Deut. xxx. 5.*

24. When the time drew near that Moses must die, what did the LORD command him to do?

Call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. *Deut. xxxi. 14.*

25. What did the LORD foretell the people would do?

Forsake Him, and break the covenant which He had made with them. *Deut. xxxi. 16.*

26. What did He tell Moses to write and to teach the people?

A song, as a witness against them. *Deut. xxxii.*

27. What is the LORD repeatedly called in the Song?

The Rock: The Rock that begat thee. *Deut. xxxii. 4, 18, 30, 31.*

28. What charge did the LORD give Joshua?

Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee. *Deut. xxxi. 23.*

29. What did Moses do for the people before he died?

He blessed all the tribes. *Deut. xxxiii.*

30. To what mountain did Moses then go from the plains of Moab, to see the land promised to his people?

Unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. *Deut.* xxxiv. 1.

31. Where did he die?

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. *Deut.* xxxiv. 5.

32. How was he buried?

And He buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. *Deut.* xxxiv. 6.

33. How old was he?

Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. *Deut.* xxxiv. 7.

34. How long did the people mourn for him?

Thirty days. *Deut.* xxxiv. 8.

35. Was Moses a great Prophet?

There arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face. *Deut.* xxxiv. 10.

LESSON XLVI.—PART II.

1. What does Solomon say about adding to the word of God?

Add thou not unto His words, lest He reprove thee, and thou be found a liar. *Prov.* xxx. 6.

2. What does our Saviour say of those who have made the commandment of God of none effect by their traditions?

But in vain they do worship me, teaching for doctrines the commandments of men. *Matt.* xv. 6, 9.

3. What command does St. Paul give to fathers?

Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the LORD. *Eph.* vi. 4.

4. What promise made for children at Baptism can only be fulfilled by keeping this command?

They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life. *Catechism.*

5. What strong reason does our Saviour give for talking constantly of the words of God?

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. *Luke* vi. 45.

6. What is St. Paul's rule for conversation?

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. *Eph.* iv. 29.

7. What promise does Isaiah make to the righteous?

Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. *Is.* iii. 10.

8. What is our Saviour's promise to them?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. *Matt.* vi. 31, 33.

9. How does our Saviour verify Moses' promise about the poor?

For ye have the poor with you always, and whensoever ye will ye may do them good. *Mark* xiv. 7.

10. How does He iterate the command of Moses to relieve them?

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. *Luke* xii. 33.

11. Of what is it a sign if men keep not this command?

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 *John* iii. 17.

12. What does Jude say concerning the body of Moses?

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The LORD rebuke thee. *Jude* 9.

13. What was Moses' character as a man?

The man Moses was very meek, above all the men which were upon the face of the earth. *Num.* xii. 3.

REMARKS.—The Book of Deuteronomy is sublime both in matter and in style. Many, if not all the quotations which our Saviour made from the Old Testament law, are from this Book. He saith, For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (*Matt.* v. 18.) On the same occasion, in His sermon on the mount, He gives His own authoritative view of the way it should be obeyed, which forms the basis of the Chris-

tian code. Thus He, that Prophet whom God should raise up like unto Moses, speaketh the words which shall be required of whomsoever will not hearken unto them. It may not be unprofitable to remark upon the similarity of the Church service—where all the people answer Amen, when the prayers are pronounced by the clergy—to the *form* of religious service prescribed for the Jews after they should pass over Jordan. Even if there were no other evidence of the truth of Moses' writings, the minuteness with which his prophecy, recorded in the twenty-eighth chapter of Deuteronomy, has been fulfilled, would seem to be enough. Except he wrote by inspiration of God, he could not possibly have foreseen that such unusual calamities would befall his people. Yet historians not Christians, have, without intending it, verified his remarkable words even to the smallest particular. Several works have been written on the fulfilment of this and other prophecies,* which are not only interesting but instructive, as furnishing a most powerful argument in favour of the whole scheme of the Bible. For if wonderful events such as could not have been supposed likely to occur, were predicted centuries beforehand, and are proved to have been accomplished to the letter by writings of infidels describing what they saw with their own eyes, why may we not infer that all the other events which are so interlaced with these same predictions, will in the fulness of time also be accomplished? It is thought that the Lord buried Moses and concealed his grave lest the Israelites, so prone to idolatry, should worship or venerate his bones as they did the brazen serpent; and as some people calling themselves Christians do now venerate relics and bones. The dispute between Michael and the devil may have been caused by Satan wishing to make known to the Israelites the place of his sepulchre that he might tempt them to worship his bones. All this, however, can only be matter of conjecture, and it is not well to suffer ourselves to seek too eagerly for a solution of the mysteries surrounding the agency of *Angels*, good and bad. It would be apt to lead us off to listen to the fables of Spiritualists, who would have us believe that the spirits of the departed, instead of being *at rest* (*Rev.*

* See Horne, Hurd, Newton, Keith, &c.

xiv. 13), are permitted to hold converse with their friends on earth. One characteristic of this teaching is alone sufficient to make us shun it: its votaries are obliged to deny the truth of the Bible in many of its essential parts, for their belief is opposed to what it teaches; and especially do they deny the whole scheme of salvation by the atonement of our Lord Jesus Christ. What need we further?

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